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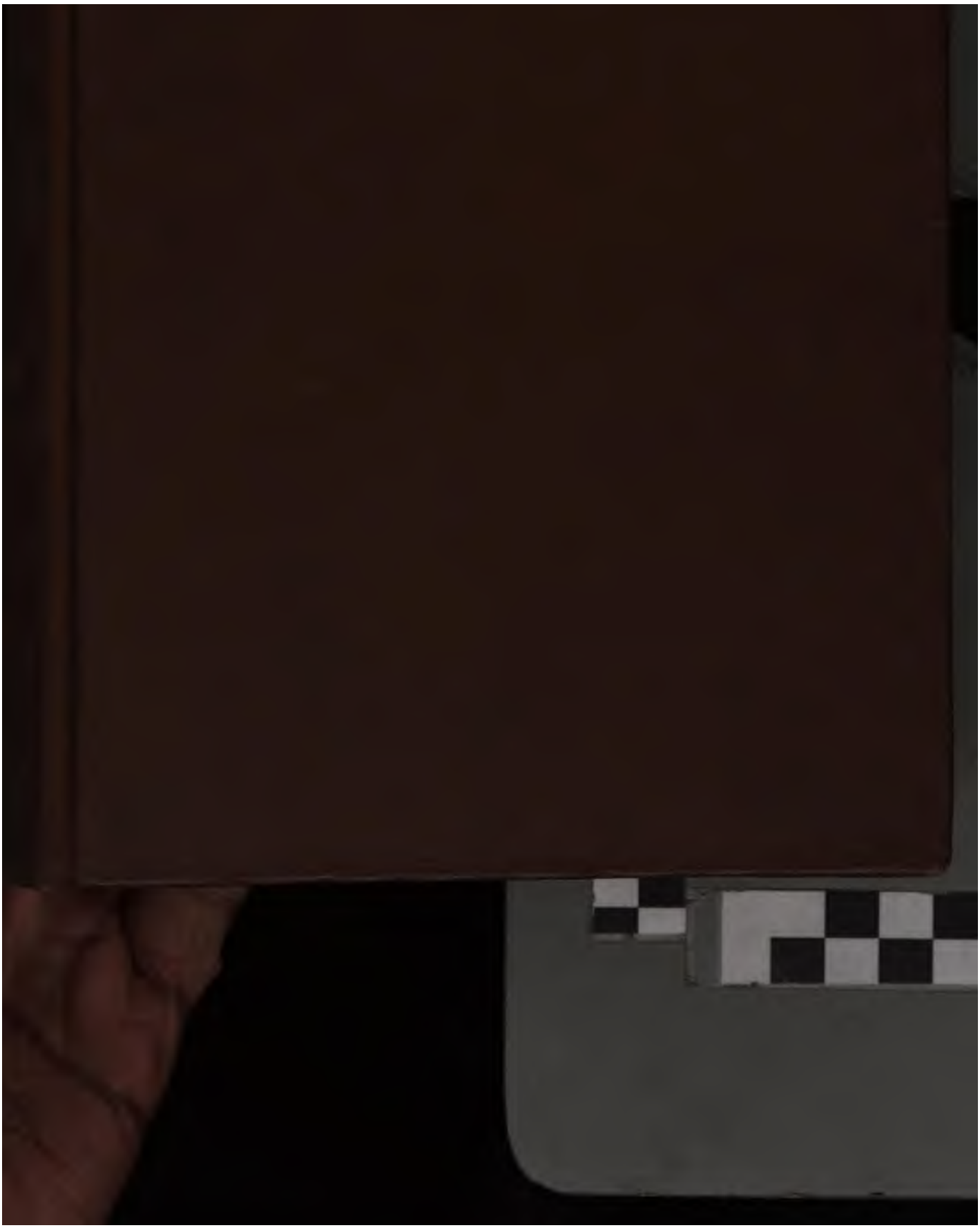

THE

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THE
METAPHYSICAL MAGAZINE
Vol. XXIII JULY, 1908 No. 1

METAPHYSICS IN POLITICS.

"Don't let us talk politics." How frequently do we hear this remark made among friends. They can discuss almost any other subject calmly, dispassionately and with a desire to arrive at a true conception of it by listening to all the facts and arguments advanced pro and con and giving them due weight in arriving at the conclusion, and such discussion usually results in a wider, clearer view of the subject by both parties because the average between extreme views generally approximates the truth. But if the subject discussed be politics (national, State or municipal), then the only object of each individual seems to be to support what *he thinks is his own opinion* by controverting or ignoring any argument and disputing the truth of any statement of fact adduced in support of the contrary opinion and, too often, stating things relating to the character or acts of prominent persons of the "other party" as facts, although he does not really believe them himself and would not repeat them as "facts" except in "politics." A discussion carried on in this temper can have no good result and often leads to permanent feelings of acrimony and distrust in the minds of both parties. Why should people display abnormal characteristics in political matters? Because the thought-habit of the mass affects the thought-habit of the individual. When the thought-habit of a nation becomes depraved in regard to political matters the more clear-thinking, just and unprejudiced people withdraw their thought and attention from the subject and with the weakening of their influence the general thought-habit

becomes still more depraved, and with each declension there is a further withdrawal of such thinkers as would by their influence serve to clarify the muddy thought of the mass. Perhaps some of these clearer minds may be affected by the depraved thought-habit and so be added to the forces of wrong or error and weaken those that make for right and truth. If a boiler be filled with salt water and a fire made under it the pure water begins to evaporate and leave the mass more salty, and the longer the evaporation is continued, the residuum becomes still more salty.

When, through excitement, prejudice, fear or other cause, the thought-habit of a nation or community is thrown off just balance and becomes depraved then the professional politician, the office-seeker, (whether he wants to be pound-keeper or president), the press and, too often, the pulpit—all whose prosperity depends upon "popularity," immediately "take sides" and the "campaign" commences. It is well named, for, instead of being a calm, thoughtful discussion of the subject with an earnest endeavor to arrive at the truth and a wise and just conclusion, resulting in the greatest good to the greatest number and protection to the rights of all, it is a guerrilla warfare. The weapons manufactured by the leaders on each side and placed in the hands of the rank and file for use are distortion of facts, misrepresentation of motives, fallacious arguments and utter falsehoods about the leaders or candidates of the opposite party—stories manufactured for the occasion and known as "campaign lies," the excuse for the use of such methods being "that all stratagems are fair in *war*." I said above that the man supports "what he thinks is his opinion"; but what he often really does is but to use the weapon placed in hands by the demagogue "leaders of public opinion." His supposed opinion is but an infection that he has caught from the prevailing depraved thought-habit. If the man who repeats a campaign accusation against the candidate of an opposite party, thus giving it the added strength of his own reputation for credibility, were to be placed in the jury-box to try the person accused and listened merely to the flimsy evidence in support of the charge, he

would probably move to acquit the accused without waiting to hear any evidence for the defense.

A man's *own opinion* can be formed only by a careful, dispassionate examination of all the evidence obtainable in relation to the subject and an earnest endeavor to ascertain the truth of all statements that may affect his decision. In addition to this he should also consider the effects that would probably accrue from the causes set in motion by such acts as may result from his decision. Having done this, the opinion formed may possibly be erroneous, but it is *his* opinion. Failing in this, or accepting, disseminating and acting upon the "hand-me-down" opinions of "party leaders" he becomes a mere tool for carrying out the designs of demagogues and place-hunters—a danger to the well-being of the community. Nor can he shift the responsibility for the error upon those whom he has allowed to mislead him. Under the immutable law of cause and effect he himself and his descendants must suffer from the evil results of the causes that he has aided to set in motion. "Ignorance of the law excuses no man" is as true regarding the natural laws as it is of the human statutes.

Given a condition in any nation or community wherein a majority of the people surrender their own God-given right to form their own individual opinions—to "know good and evil" and substitute fealty to party or party leaders, in such case the ambition, superstition or fanaticism of one or a few men may result in untold evils, varying in intensity from the deluging of the land with blood down to increased taxation, official corruption or onerous rules and regulations. This not only may be the result of such conditions, but it invariably has been. All the space of this magazine would be insufficient to enumerate the instances. Take the "Wars of the Roses" as an illustration. To the masses of the people of England it did not matter in the least whether York or Lancaster was the ruler. In fact had they given the subject careful thought they would have seen that neither York nor Lancaster had a shadow of right to "rule" over them, would have ignored their pretentions and proceeded to rule themselves. The demagogues of the day took part with that one of the aspir-

ants whose success they thought would most conduce to their own interests; the thought-habit of the people was a belief in the divine right of kings, so they allowed themselves to be led forth and slaughtered in thousands in a cause in which they could have no real concern and in which the success of either party meant but a continuance of the people's bondage.

It is unnecessary to refer to ancient instances. There has not been a war of modern times which was not the result of a spread of infection of a depraved thought-habit from a center formed of a few ambitious, fanatical or selfish individuals; nor a war which could not have been avoided had the people of one or both the contesting parties done each his own thinking and been guided by that sense of justice which is innate in every one and is smothered only by prejudice, passion or false reasoning based upon false predicates.

A debased thought-habit, a blind fealty to party leaders on the part of the people is the hotbed in which demagogues spring up and grow and flourish—in fact is a condition essential to their existence. One man desires place and power; he observes that a large percentage of the people of the country belongs to the debtor class and he advocates the adoption of a currency which will enable every debtor to liquidate all claims against him by the payment of about thirty-three cents on the dollar. He advances specious and one-sided arguments and fallacious statistics in favor of the measure, believing that "allegiance to party" will secure him the usual party vote and that enough extra support to secure his election can be secured from the debtor class who in the desire to free themselves from their obligations at the expense of the creditor would forget that the purchasing power of their own earnings both in this and foreign countries would be decreased in the same ratio. Perhaps the bait offered to catch votes is "government ownership of railways" in the hope that the people may forget, in their eagerness for low railway rates, the fact that this would place the employment of the hundreds of thousands of railway operatives in the hands of the government, make political "pull" the criterion of fitness for position and create an army of men to whom it would be a

matter of vital interest to retain the same party in power that appointed them, irrespective of the results of its policies upon the general public.

At present the interests of the great industrial corporations and those of the great labor organizations are supposed to be inimical to each other. They are not really so, but it is to the interests of the demagogues to pretend that they are. The voting strength of the corporations is very limited, that of the labor organizations and their sympathizers immense. It is necessary for the success of "the party" to secure the support of the latter. To do this the demagogues offer such bait as the "Employers Liability law" and a bill to restrict the judiciary from interposing injunctions of the court to prevent infractions of law by labor leaders and their followers. The former makes the employing corporation (corporations only; to make it general might make too many opposing votes. Corporations are unpopular,) liable for injury to any employee, *whether that injury was the result of the negligence or fault of a fellow-workman or of the injured party himself.*

Now let us put a probable and oft-recurring case into signs and see how it looks. A is a corporation operating a factory; B, C, D, and the rest of the alphabet are employees in that factory. A has provided the latest improved and safest description of steam boilers and engines to furnish the power necessary for the execution of the work, and has selected B, a well-recommended and licensed engineer, to put in charge of the same. One day B has taken one or two unaccustomed drinks, or he may have been kept awake for several nights previously caring for a sick wife or child. He dozes on duty and the water runs low in the boilers. Then follows an explosion and C, D, E, F, etc., are killed or injured. Then under this law A becomes liable for all damage to the injured, despite the fact that he has spared no care or expense in providing against the danger, has in no way contributed to the catastrophe and the further fact that his factory has been more or less destroyed as a result of the engineer's fault or failure. Or A is a mine-owner and the mine is known to be infested with explosive gases. All appliances for forcing

pure air through the mine have been adopted, printed cautions against the use of fire in the mine posted in all conspicuous places and the safety lamps used by the men are locked before they descend to work. But B wants to smoke or to burn out a pocket of gas that is troubling him. He picks the lock of his safety lamp, or lights a match that he has secreted contrary to rules. The explosion follows and the country is shocked by the account of the slaughter of perhaps hundreds of men. The mine is set on fire and either ruined or put out of use for a long time, at the loss of vast sums to A, who is also made liable for ruinous damages for the accident he did his best to prevent.

These are no imagined possibilities, but calamities that have often occurred in the past and will recur in the future.

"But who cares for the corporations?" is a popular party war-cry at present. It is forgotten that the stock in these corporations is very often the only asset and sole means of support of worthy people and very frequently indeed of a very helpless class—widows, orphans and old people for whom or by whom this stock has been purchased as a safe barrier between them and want. The hurt inflicted upon the "bloated stockholder" may be so trifling that it is hardly felt by him; but it leaves the poor stockholders penniless, or it may necessitate the calling for assessments which they cannot pay and so strip them of their stock and support at the same time. But what is the final effect of the law on the members of the labor organizations to whom it is offered as bait? Common sense as well as experience teach us that the more numerous and prosperous the industrial enterprises the greater will be the demand for labor. An increased demand for anything always involves a higher price for it and labor is no exception to this rule, and it is especially true as regards skilled labor. Even now it is quite difficult to induce capitalists to invest in manufacturing industries, as they fear loss from strikes and labor exactions. Every added legal or illegal exaction makes them more reluctant to engage in manufacturing business and to-day there are not more than half the factories in the country for which there are facilities and for

the production of which there would be demand. Put the "Employers Liability" act in force and any factory, mine, railroad or other business conducted by a corporation would be from hour to hour in danger of becoming liable for damages that would almost amount to confiscation, and at best to a ceaseless drain of expense that would compel them to one of three courses. They must either reduce the amount paid to their workers, increase the price of their products, thus adding to the living expenses of the community of whom the workers form a large proportion, or go out of business altogether, thus throwing their thousands of hands out of employment. With such financial ruin threatening it would be very difficult indeed to induce careful men either to inaugurate any new business or to attempt to revive those that had fallen under the onerous burdens placed upon them. The very men whom such laws are apparently intended to benefit are sufferers from them at last. Suffering must result from injustice as surely as night follows day.

The foregoing is not intended in depreciation of any particular man or party. It is but a feeble attempt to show the necessity there is for each individual to think for himself, draw his own conclusions and endeavor to forecast what the result of his actions upon himself and his fellow-beings will be in the future. It is true that the "free-thinker" in politics is often held to be as much a pariah as the free-thinker in religion; yet history shows us that these free-thinkers—men and women that looked to results—have been in all ages the bulwark between the oppressor and the oppressed and the torch-bearers of evolution. Some of us can remember how in our own times Lyman Trumbull, Horace Greeley and a handful of other brave men rose superior to party, stood firmly in the breach and prevented dire vengeance from being wreaked upon the people in one section of our country by people who were only unthinking and led by demagogues but who today would be hot with shame if the schemes of vengeance and spoliation that they then proposed had been accomplished. It was "want of thought, not want of heart" that prompted them.

Just as true religion of the individual should consist in earnest endeavor to learn the truth and the laws that govern his being and by harmonizing himself with them establish a conscience that will so direct all his acts that they will inure to the benefit of himself and his fellow-beings, so should politics be the acquired conscience of the nation—the rule governing all its actions affecting its own citizens and its relations with the brotherhood of nations. In fact true politics and true religion should (and in the future will) go hand in hand.

Widely different and often diametrically opposite views regarding every public measure or policy proposed will of necessity be always held by the different members of the body politic. It is best that it should be so, because when public opinion is a unit or nearly so upon any subject the resulting manifestation in action is very often indiscreet and fanatical. The present "political method" is for each person to ally himself with such others as advocate opinions the same or nearly the same as those he holds or thinks he holds, and thus "parties" are formed. Each of these parties formulates and promulgates a set of dogmas—a "platform," which purports to be an expression of the opinion or "policy" of the persons constituting the party. It is not really this however. The hand of the demagogue is apparent throughout. Sections are inserted to "catch the foreign vote," the "labor vote," the "pensioners," the "farmer vote," etc. But supposing that these platforms were honest expressions of the wishes of the party as regarded the conduct of public affairs, it is in the last degree improbable that any one of them should be entirely right, just and wise or any one of them wholly wrong, unjust and imprudent. Each of them will probably advocate some good and useful measures and each some very unwise ones. Yet the party newspapers, stump speakers, office-holders or office-seekers and leaders at once enter upon the "campaign" in defense of the platform, and endeavor to convince by fallacious argument, deceive by false statements and hypnotize by enthusiasm as many people as they possibly can into the belief that their platform represents all the wis-

dom, justice and truth that man has yet attained to, while that of the opposite party is a mere tissue of folly and falsehood. The rank and file of the party accept the platform as their political creed and follow the leaders in their methods of advocating it to the best of their individual ability. The one who can "out-Herod Herod" in campaign artifices becomes a future "party leader." All solicitude for the welfare of the country, all thought of future results, all regard for justice toward individuals, classes or sections is abandoned and desire for the "success of the party" is substituted for the rule of conscience and justice.

This nation is in effect but a corporation, with Congress acting as a board of directors, and could learn many valuable lessons by studying the methods of the great corporations that are so unpopular at present. It is the unanimity of purpose and careful consideration of the future results of their plans of action that make them so successful. If their stockholders and boards of directors were divided into hostile factions, each seeking to discredit and make futile all the plans and efforts of the other without regard to their merits and to further their own aims irrespective of their faults and errors they would soon be in the hands of a receiver.

Every citizen of this republic is a stockholder in the corporation. Upon its prosperity depends the amount of the dividend that is represented by his own earnings or income; upon the measure of wisdom and justice exercised by the directors depends the safety of himself and family, and the more carefully, courteously and wisely all measures are discussed by both stockholders and directors the greater will be his peace of mind and his confidence in and love for his fellow-citizen and brother-man.

When the scheming of place-hunting demagogues results in a war wherein we see our dearest ones drawn from the field of useful effort to that of slaughter or wounds, or when a panic in business results from like causes and sweeps away the earnings and savings of thousands and brings the gaunt wolf of poverty to the door of millions, it is not the demagogue that the citizen should blame. If he himself allowed "party

fealty," excitement, "buncombe" speeches, torchlight processions and rockets to take the place of calm thought, search for truth and intelligent forecast of results in deciding his vote, the responsibility rests with him. He helped to set a *cause* in motion and the *effect* was certain to follow.

The remedy is simple. Speech and action are but manifested thought. If the thought is true, just and unselfish the results, both near and remote, of the manifested thought will be beneficent; if the thought be erroneous, unjust or selfish the resultant action must infallibly be disastrous. In the soul of every human being there is an instinct that recognizes what is true and just—"as gods, knowing good and evil." This perception has its origin in the Universal Mind, and whenever we still the noise of passion, prejudice and selfishness and place the ear of the soul to the telephone that connects us with that Mind, the whisper that tells us what is true and just will surely come to us. In psychic as in material matters "union is strength." When a large number of people are earnestly seeking knowledge from the Universal Mind with unanimity of purpose the response becomes clearer, more definite and perfect, and the resultant manifestation of the thought in united action much more powerful.

When a majority of the people decides to THINK, each for him or herself and realizes his or her responsibility as a factor in the general result of good or evil then will "party lines" be obliterated, the demagogue and office-seeker be treated with the contempt that they deserve and the "policy" and "bait" sections of the platforms be eliminated. The political gatherings, instead of being a noisy mob, wild with excitement, hearkening to and yelling applause for the one-sided arguments in favor of "our party" and villification of all who oppose it, will become a quiet, orderly, deliberative body of truth-seekers and truth-tellers exchanging ideas and suggestions and carefully considering the justice of every measure proposed and the probabilities of its immediate and remote results. The speaker or leader that will receive the most attention and respect will be the man who by careful thought and study of the matters involved is capable of pre-

senting unprejudiced views of both sides, of harmonizing conflicting ideas, advocating justice before all things and counteracting and allaying excitement or angry feeling. The newspaper that will be the most sought for and influential will be the one that is most earnest and successful in learning and publishing all facts pertaining to political measures without prejudice or bias. It will call attention to the success or failure of former political experiments and do all that is possible to place before the people plain statements of facts that may aid them in arriving at just conclusions. The publication that issues a campaign lie, "good enough till after election" will be cast aside with contempt. In the selection of officials or agents of the people "the office will seek the man, not the man the office." The wisest, most unprejudiced and just men will be selected to represent the *people,* not the *party,* and a wide margin for freedom of action be allowed them, subject to constitutional restrictions. It must always be borne in mind that the constitution is the only protection of minorities—the sole barrier between freedom and anarchy. Such will be the conditions when politics become "the religion of the nation."

If political opinions and conduct affected mankind on the physical plane alone they would still be matters of vast importance; but when we consider the results upon our condition of causes set in motion upon the astral plane by our thoughts and conduct, then the importance is immeasurably increased, because the results on that plane are cumulative and inevitable.

All thoughts are living forces for good or evil. If one cherish an intensely evil thought or desire or a kind and charitable one and fear or lack of opportunity prevents him from manifesting the former in action or lack of means from giving effect to the latter, the living thought-force is not lost in either case. It goes forth upon the astral plane seeking manifestation, combines with like forces and soon or later is manifested in action. All the thoughts of hate, falsehood, greed and dishonesty are stored up on that plane. If, while actuated and controlled by such thoughts, we select men for

offices of trust and responsibility because they, by argument and influence, endeavored to create and foster these thoughts and so placed themselves in affinity with them, then we should not feel surprise when the stored-up forces that we have placed on the astral plane manifest in acts of hate, falsehood, greed and dishonesty through the fit agents that we have provided for them. We have one (of many) good examples of this in our own history. For eight years prior to 1860 we were carrying on campaigns of bitter hate, hideous falsehood and misrepresentation of motives. The forces stored up then and during previous years of wrong thinking found their means of manifestation in demagogues on both sides and manifested in a hideous and unnecessary war.

If we, in political matters, are governed by feelings of love for our fellow-man, desire for truth and wishes for the general prosperity and happiness, we are storing up beneficent forces upon the astral plane, and the men selected for office while we are under the influence of these good thoughts will be such as will be admirably fitted for instruments of manifestation of the beneficent astral forces.

We must also consider the influence of political thought-habit. The man who habitually repeats campaign lies about opponents is opening his protecting conscience-aura to the admission of astral forces of falsehood and may begin to slander any one whom he dislikes. If he countenance dishonesty or bribery in campaign methods he will be liable to begin the same methods in his business relations. If he allow hate for political opponents to enter his heart the disease will spread and he will learn to hate and distrust others.

If we use charity, justice, truth and love in our political methods they, too, will become thought-habits and bless us and our fellow-beings.

So "let's talk politics"—all of us—men and women—think politics—do politics; but let our thinking, talking, acting be always governed by the advice of our Elder Brother: "Whatsoever ye would that men should do unto you do ye even so unto them."

CHAS. E. CUMMING.

THE PHILOSOPHY OF SALT AND SUGAR.

It is doubtful whether any extracts or extortions from the elemental store-room of nature have brought the transgressor to more disastrous ends than the production and subsequent indulgence of "free sweets."

By "free sweets" is meant the saccharine substance extracted by chemical means from sugar-bearing trees or plants, at the expense of the physiological poise or vital balance by which the various biological elements of plant-life are sustaining their structural and metabolic relations.

Suspended as a vital ingredient in nature and balanced in its physiological action by other elements constitutional to the plant or grain (the salts, starches and acids), sugar furnishes the fat, heat and energy—indispensable to the normal functioning of the body—while in the form of concentrated and isolated extract, the action of sugar becomes accelerated into the very opposite—a violent combustible—destructive instead of constructive. In other words: inherent in the vegetable substance sugar represents the safe and practical household fuel—the wood or coal—while as extract its nature becomes changed into a dangerous explosive, with its train of ever threatening accidents.

It is this readiness of sugar to yield combustion that accounts for its pivotal importance in the processes of digestion, oxygenation and assimilation, as it compels the elements of nutrition with which it is associated to break up their combinations and yield to the vital processes of the body toward the construction of animal tissue. Carried by the blood stream to the lungs its swift oxygenation renders the entire mass of chyle porous to the vitalizing action of the oxygen. Hence, in its normal distribution sugar constitutes the ever stirring, impelling agent in the vegetable world, pushing the molecular compounds of the latter into processes of incessant combustion and subsequent structural changes.

But if sugar be introduced into the system as an extractive,

and consequently in excess of nutritional needs, its very readiness to absorb oxygen enforces its oxygenation to the exclusion of the rest of the chyle, preventing the circulating proteid from coming in touch with the pulmonary vital ignition. As a physiological combustible, sugar when suspended in the blood stream explodes at the first touch of the igniting oxygen; and if present in excess it prevents the accompanying heavier, less ignitible, nitrogenous material from entering into combustion. This "advanced ignition" of the sugar and only partial combustion of the proteid substances, will soon or later lead to the gravest nutritional disorders. For as the exposure of the swift moving blood stream to the air passing through the lungs is only momentary, it follows that the chyle, failing to be oxygenated, in place of being transformed into nourishing, regenerating blood is turned into a devitalizing, degenerating poison, starting processes of decay and decomposition in the bodily tissues, while forming deposits and pathological accretions wherever the curves and turns of the arterial and venous passages give rise to low blood pressure. If formed in the head these deposits result in venous congestion, with its numberless progeny of nasal, aural and ophthalmic catarrh, occiputal and frontal headaches, with progressive stiffening of the neck; if in the lungs, the latter will become receptive to all the ailments characteristic to their functionings—from a passing congestion to chronic bronchitis, pneumonia and tuberculosis; if in the liver, congestion, catarrh, softening or hardening of its tissues. Again if in the kidneys, the spectral, irreparable breakdown of its structures, characterized by the name of Bright's disease, will, if the disorder remain unchecked, make its appearance. And finally, if these pathological deposits are filling up the epithelial structures in external or internal tissues, the resulting pressure may give rise to the hypertrophic tissue-development, the anarchic cell proliferation, known as cancer!

Considering the formidable extent of "free" sugar consumption (75 lbs. per capita annually) the invoked nemesis of the survival of the fittest would long ago have terminated the evolution of this planet in a climax of complete self-destruc-

tion, were it not for the tremendous power of the liver to destroy the circulating poison generated in the system. Indeed the liver is the saving genius of a dietetically insane *homo sapiens*. However, the power of the hepatic cell has its limits of efficiency; the protracted strain of a pathological life-and-death struggle, must soon or later lead to fatal breakdown; and the final insolvency of this mighty functionary signalizes the formation of the chain of pathological events, with its point of terminus in the dissolution and decay of the entire organism.

The more direct and immediate effect on the system from an excessive consumption of "free" sugar, as experienced in the sour stomach, formation of gas and general dyspeptic disorders, is due to an action of sugar on the digestion similar to that already described in its relation to the lungs. Its readiness for hydrochloric acid absorption in the stomach is equal to its power of oxygen-absorption in the lungs, precluding the bulk of the ingested food from being acted upon by the acidic secretions. In a temperature of 97 or more degrees, while bathed in the alkaline (non-disinfected media of pepsin), the rest of the food is passing into partial or complete decomposition, with formation of carbonic gas and bacteria, to be followed by the distressing symptoms familiar to indigestion and to dyspepsia.

In its action on the physiology of nutrition "free" sugar gives rise to other disorders. Suspended in the blood stream it exerts a similar influence on the iron of the latter, as on the iron it contacts in the chemistry of the soil. According to Prof. E. T. Wright, author of *Plant Disease* (London, 1903), it has been proved by analysis that an unstable quantity of iron is extracted from the soil in every crop of cane sugar, which in the course of a few years of cultivation results in the total withdrawal from the soil of its entire iron supply.

The immediate agent in this chemistry between the soil and the sugar cane is represented in the sodium which in the soil as well as in the blood constitutes the sustaining or cementing element in the molecular structures. Entering into a play of affinity with this salt, the sugar by neutralizing its

cohesive hold on the organized compound breaks up its constitution and absorbs its component elements of which iron is one.

And as iron constitutes the balancing lever between the income of the oxygen of the respiration, and the outgo of the carbonic acid of broken-down and decaying body-tissue, it follows that the departure of the iron molecule from the blood corpuscle means a retention of the carbonic gas in the tissues, with the subsequent poisoning of the various organs and viscera of the entire system. The anæmic condition of a large percentage of our candy-devouring school children is a symptom of the ravages wrought on the system by excessive indulgence in "free sugar."

THE METAPHYSICS OF "FREE SWEETS."

Sugar is to the physical world what temptation and its dead-sea fruits of gratification are to the moral world. On either plane, the action of "sweets" is to loosen or break up fixed compounds for the reorganization of new, (if the process is normal and subjected to physiological laws) higher and more enduring forms and types of life. Thus a temptation constitutes what may be called moral sweets, which if extracted from the event, or rendered "free"—i. e., indulged, will produce the same effects on the individual's moral nature, as the indulgence in extracts of "free sweets" generates on his physical—the break-down and dissolution of substances and principles in a swifter ratio than the vital constructive forces of his system can replace. And this introduces the natural equation of the problem involved. For as the sweets contained in the natural products of evolution—in the fruits, grains and vegetables, are required for the dissolution of old and used up structures in the system, in order to assure a higher functional efficacy, so the "sweets" contained in the trying events of life, known as temptation, if met with the temperance, dignity and moral restraint which constitute self-control, will generate those changes in the human mind and introduce those assets into self-conscious experience and knowledge, which give rise to the formation

and growth of character and manhood. And furthermore, as pathological changes and progressive break-down of body-tissue is due to excessive indulgence in "free" sugar, so in a corresponding way a mental and moral break-down with subsequent decay and dissolution of character, is the inevitable outcome of an indulgence in the "free sweets" of the moral plane, the extract from the natural event of the passional, immoral impulse and associated personal self-surrender.

SUGAR AND SALT, THE BALANCING ELEMENTS IN NATURAL EVOLUTION.

If sugar, as an extractive, constitutes an agent for general break-down and dissolution, we have in salt an element that occupies the very opposite position in the economy of nature —the position of preserving and supporting already existing forms and compounds. Salt stands for preservation and fixity; sugar for fluctuation and structural change. Consequently in pathological conditions, due to excess of sugar, the involved compounds and organisms hasten toward their dissolution; while where salt predominates, the departure from the normal state proceeds along the lines of fixity: conservation, sterilization and ossification. Disorders of the former kind are typified in fevers, congestions, inflammations in their various stages of more or less acute organic break-down and dissolution; while the latter phase has its clinical mark in processes of chronic hardening of tissues, typical in arterosclerosis, arthritis deformans, cirrhosis, elephantiasis, etc. The field of the former lies in the muscular and circulatory tissues; of the latter in the connective tissue which furnishes support to the muscles and organs, like the strands in a woof or the fibres in a vegetable. The increase of the connective tissue marks the shadow-form of death projected from the arrested artisans of life (the cells) over the foreshortened life-cycle of the individual. Hence the usefulness and length of human life (other things being equal) stand in direct relation to the specific condition—the natural softness and elasticity, as opposed to the pathological rigidness and endurance of the connective tissue—conditions which again are due to

the quality and quantity of the food used by the individual for his bodily support.

THE SALT AND THE SWEET OF THE EARTH.

And as on the moral plane "free" sugar stands for the extracted and enjoyed sweets of temptation, with the threatening processes of break-down and dissolution of character in consequence—so in a corresponding way, "free" or inorganic, i. e., mineral salt, stands for preservation or fixation of character. But as salt in its form of mineral extractive, unbalanced by the liberating, everstirring, everchanging elements of opposing polarities, gradually preserves and crystallizes into inanimation and death the forms and substances subjected to its action—so likewise, character, if permitted to be "fixed" in its self-limited zone of action, and kept isolated from the fresh, balancing, swelling impulses of a sympathetic touch with its environment, runs the risk of losing its moral and typical integrity.

Applied to the moral plane, salt stands for strength of type, perseverance of effort and immutability of purpose. Hence to be "the salt of the earth" means to be a moral bulwark, a self-denying, self-sacrificing, vital breaker fixed in the surging, tumultuous sea of life—the veritable rock of the ages, supporting by its very rigidity the finer, fluidic, progressive and exalting elements of universal life. The "salt" of the earth refers to a phase of faith—stolid, severe, unyielding, with its enduring virtue in sacrifice; while the "sweet" of the earth represents the very opposite phase of existence—the principle of everfluctuating, eversoaring and sinking, everconsuming or consumed emotions; the affections, sympathies, passions, elegies and pathos of human existence, which if divorced from the "salt" of the earth must wither in its own light, burn up in its own conflagration.

Narrowed down to its concrete practical levels, the "sweet of the earth" represents the sum-total of organic acids—the fruits; while the "salt of the earth," from the same point of view, stands for the carriers of organic salts—the grains and vegetables. The latter enter the system as transmitters of

constructive, cementing, fundamentally sustaining force; the former as an energizing, impelling, generative, ceaselessly stirring and combustive impulse—the principle of unfoldment and growth in natural evolution. Creeping out from the soil in which it remains partly buried, the vegetable draws its energy from the mineral world; while the fruit, ripening in mid-air and bathed in air and sun, draws its energies from atmospheric storages. Thus, while the former is an exponent of nitrogenous and other mineral salts, the latter finds in oxygen, hydrogen and other acidulous elements the fundamentals of its nature.

From this it naturally follows that the health and fulness of physical life can be maintained only through a proper adjustment of the vital balance of organic elements represented in acids and salts, fruits and vegetables; in the elements of dissolution and resolution, of convulsive growth and reactionary resistance, of generative excess and natural selection. Any violation of this code of vital ethics; any effort to compel nature to surrender her integrity for the gratification of man's base and untrue appetite, constitutes a means of self-destruction, on either the physical or the moral plane of life.

AXEL E. GIBSON.

THE ART OF SUFFERING.

From the beginning of time, in all parts of the world, for a public spectacle as the burning martyr, or privately as grief in a brave heart, ever pain has been, and mankind suffered. Nothing is more common than pain; happiness is for the few, joy rarer, and bliss would seem to be an exotic from another world; but with all this hoard of experience we have bought no treasure of wisdom; and the feelings are scarcely civilized. Our emotions are still savage; heart speaks to heart only with a sign language; one grief calls to another by the signaling of the eyes.

Far and wide human beings smitten and goaded by their grief, flee "like dumb driven cattle"; only here and there a man will return from his frenzy and give out, that others may hearken, broken pipings, or a sobbing song; but who has written us a symphony of tears?

We suffer in silence, each man to himself; therefore, from his neighbor, none may learn caution; thus unwarned we accost a veiled fate to our overthrow, and the crash of our ruin is drowned by the merry-making of the world. Ruthless and reckless of those who follow, we still our outcry, arise, and pass on, and others fall unadvised into the trap still warm with our blood. But this is through no hardness of heart, coming, rather, by a mis-grown ideal. "Let them be happy," we say, "while they are young!" Alas! how far longer a time might the morning mist of happiness linger over the world! The youth waked early is refreshed by the vigor of morning and comes prepared for the midday heat.

Let us lead the young out from among the flowers, at times, by a path that goes through battlefields, where here the attack, there defense, has failed and footing is insecure among bones; youth's brightness will be in no whit darkened, for youth is a form of joy; he will mark how this corps was beset, yonder battalions outflanked, and when he draws to his own battle, he will remember and be wary.

And why had we not better set youth's heart upon present joys, instead of pointing him to a yearning future? (the mirage of a wish, that is the future!) and should we not all heed, before it is too late, that cry of a finished life, "Gott sei dank! Ich habe geliebt, und gelebet." Looking backward, out of pain and sorrow, we exult in past joy; this we know, past joy is ours, therefore let us learn to bless memory.

Happy the youth trained to the habit of little pleasures! To those who look momentarily for the greater things of life, will come instead long disappointment and years that are like arid lands. Over the door leading from the nursery into the world I would write, "Gather ye rose-buds while ye may." Youth should consciously hoard memories even as, on a day in latest autumn, the lover of flowers will gather his arms full of blooms to treasure when impending frost has fallen. In the onslaught of pain, however, memory is but a deserter, while habit will hold his post. Let a man but have the habit of enjoyment and trifles will stand him in good stead; a shifty content, devising small triumphs and satisfactions, may keep us busied away from the verge of despair. We may fruitfully figure a man, cheerfully occupied in a mountain garden plot, above the poised snows, below the chasm. Even for incurable grief there are little alleviations, as the small pillow, wittingly placed will ease one long bed-ridden; the vacant mind and idle hands are ever conspirators against our peace.

Memory, habit and occupation, all three are at best, but incidents; the main act of living seems to lie, for many, in the passive Art of Suffering. We must contrive that a sigh seem but low laughter, and force unshed tears to sparkle in our eyes. Raw pain, physical or spiritual, must not be permitted in man's elaborated scheme of life; he must transmit it. It is exactly this alchemy whereof we are most ignorant.

You and I face the problems our fore-fathers feared. Success is individual; this is an Art without recognition.

We are like actors, each rehearsing before the mirror in his own dressing-room—ourselves our audience, and, yet, perchance, a passer-by looks in, and we catch the glint of approval in a trained eye.

Even as among artists, the method of one is scorned by the other, so is it with sufferers; you would fain be deaf to your own sobs, and key your revelry to a high note, some one else will tolerate but the faintest thrill of sound to be an accompaniment to his smothered grief. Some men strive to bury their sorrow from remembrance, others to light their way through life with the glow of their own consuming hearts; to some their grief is like a Taj Makal, beautiful, a monument of exquisite memory; to yet others sorrow is a treasure buried, hidden from the world, gazed upon with the ownership of secretive eyes.

Suffering as it prompts conduct is the vital problem; disappointment, like a surgeon's knife, may press too close upon the seat of life, and we may die, or we may go forth more scantily equipped for the needs of the world; and to continue our figure of the surgeon, some go to him unconscious of the impending ordeal, and we watch them with pitying apprehension; in the eyes of others we see dread of the untried and prescient pain; but from the last class we turn away, they go knowingly, and unless we be depended upon to steady them we would not see their faces. But all who return from the surgeon's table alive, maimed or whole, must take up life again, and it is to these, coming forth from this door, that we look to learn.

Let the figure of the surgeon pass from our mind; our sorrows are not alone physical, but to most of us are

"Closer indeed than breathing
And nearer than hands and feet."

When what once seemed the cause and equally the reward of living, is taken away, a man may well fall into bitter inertia; if he do he is artless and knows not how to turn his suffering to account.

The Church of Rome gives to her children the inestimable blessing of the confessional, but for those who are not partakers of this comfort what is there that may be done for endurance? For one man the stern daily suppression and midnight orison of grief; for perhaps his brother, grief is a

gadfly driving him continually to madness. In the silence of a locked room many seek to invigorate their aims and ambitions depleted by sorrow; but, early and often, those who are wise, seek the lifted hilltops and the sky, or the sea in its wide grandeur. Let a man but dwell with Nature and the endless outgoing ceases, and the empty heart fills again with a strong tide of inspiration.

This is, plainly, the task of the sufferer—to set wide the floodgates and to turn again with life from the unnamed and unknown sources, the hidden, unfailing springs of life. It is this that the priest in confessional does, dispensing benignancy to the penitent, to fill again the dry channel of hope with the mysterious River of Life. It is this that a man upon a hilltop may confidently expect the winds and the wide sky to do for him; in the one way are the groping hands directed by human mediation, in the other—who can say how we come to lay hold upon the plentiful gates?

In the books of the world's life we read that prince, potentate and pauper were felled to the ground by suffering, but nowhere do we read by what means they were made strong to arise again; it is this secret history of the heart's strength that awaits the writing—in it should be texts of fire and many a chapter like a triumphal ode. Then in reading we might, haply, cry out, "What one man has done, another may dare."

When now, as of old, "from out the populous city men groan," is there, anywhere, any reply? Like Job, among callous comforters, we mourn afflictions; but to our cry the great, full chorus of the Relieved might well respond. There is no help in hearkening to the wild words of those drunken on forgetfulness, coming up with oblivious eyes from the Waters of Lethe, nor wait for the deadening of stoic suppression; there is, still possible, an ancient practice, modernly neglected, that, for those too faint to pray, were well revived, the use of meditation—the long lapse of individual consciousness, the little rippled wavelet, gone backward from the shallow beach, in tidal retreat, to the living deep!

From silent meditation the mind slips gradually into the unplumbed calm wherein are thoughts undreamed and the

noiseless power of Unalterable Law Unknown, whereby comes to pass the Birth of Force, in every and ever varying form.

Perhaps the strangest, the least accountable, although surely the best known of the forces is the merging of pain into pleasure, which is done in our most secret grief. "Ah," we cry, exquisitely molten in the very crucible of Pain, "for you," and the torture is turned sacrament.

But not in every case is this miracle of love. Like the gnarled cedar on a cliff there grows in the lonely heart a courage mis-shapen yet strong. Little as we know whence comes the wind-blown germ of the tree, even so little can we know how has come the invisible seed of courage—we wait upon the "mysterious ways" of Nature.

Wisdom wells in the heart; the lowliest and least learned is unable to call confidently on his sleeping power—whether with the flashing intuition of Plato we name our wisdom Memory, or, adoringly contemplative, bowed with Thomas à Kempis, we look only for the Divine Influxion, alike we hold that "silence and stillness best befit the soul," as into the untroubled pool springs crystaline water from the rock.

To clear and keep a space amid the jungle growth of care, there to come daily and by night, and close upon the heart of Earth to look up to the tender, bending Heaven; to be silent and to *feel* the power, the perfection and the plenitude of Life—this is to serve in the Great Court of the Presence, where may be neither wailing nor word of lamentation, and, verily, from our service we come forth overawed.

CHRISTINE SIEBENECK SWAYNE.

THE DRAMA OF CHRISTENDOM.

BY ALEXANDER WILDER, M.D., F.A.S.

Coleridge once asked Charles Lamb: "Did you ever hear me preach?"

Lamb replied, stammering as usual: "I never heard you do anything else."

In the endeavor to exhibit a subject which has agitated large communities in Christendom, the writer hopes to present his view of the matter without coming under that imputation. He has endeavored to study the topic as presented by the various composers of the Gospels and Epistles in the New Testament, with the sense and sentiment depolarized, and taken with reference to the genuine meaning. There is no occasion for juggling with texts for the purpose of enforcing a preconceived notion. It will be enough to compare them for the sake of analysis to ascertain the purport.

It is no unfriendly reflection upon the leading conception of the writers to call it a drama. All worship is more or less dramatic. The ancient theatre was a temple; the modern theatre was developed in a church. The whole story of the three synoptic gospels is qualified by the suggestion that Jesus declared one thing to his disciples, and they interpreted his words according to a preconceived belief. He is said to have proclaimed that the "kingdom of heaven" was at hand, and even till the last they looked upon his actions as so much preparation for an uprising. The mention of God and heaven in the case was only on Oriental form of speech to denote the superlative character.

In the sixteenth chapter of the "*Gospel according to Matthew*" he makes this declaration: "The Son of man shall come in the glory of his Father with his angels, and then he will reward every man according to his works. Verily I say unto you there be some standing here which shall not taste of death till they see the Son of man coming in his

kingdom." The older Gospel ascribed to Mark has the phrase: "till they have seen the kingdom of God come in power." No wonder that discussions arose about their places in the new order of things. The entry into Jerusalem which alarmed the priests and scribes with fear of a massacre, would appear to them as preparatory to a grand revolt. It would be what the Maccabee brothers had accomplished, a century before.

It was natural after they had observed his encounters with leading men about Jerusalem, that they should exhibit anxiety. As they go from the temple, one of them calls his attention to the magnificence of the newer structures. "The days will come," says he, "when there will not be left a stone upon a stone, that will not be thrown down."

This was in keeping with what might be expected, and would be certain to excite the desire to learn more. As soon as they arrive at a resting-place, they come privately with the questions: "Tell us, when will these things be, and what will be the sign of thy coming, and of the consummation of the period."

The answer has been given by each writer in a different form. Evidently after the great disappointment, when no change was apparent in the world around them, there was a different construction of the discourse, if indeed, the discourse was ever spoken at all. In the Gospels ascribed to Mark and Luke, the interrogation and reply relate only to the catastrophe of the Jewish people. The description of the darkening of the sun and moon, was only an Oriental mode of figuring the destruction of a national polity. But in the Gospel of Matthew the dramatic representation is more extensive. The "Son of Man" appears in the clouds of the sky after the style of an Eastern monarch entering upon his government. His heralds gather up his loyal followers, "the elect," from all the regions where they have been scattered. This action is illustrated by several parables to signify the accompaniments of his advent, after which follows a description of the judgment to be meted out to the Gentiles—"all nations."

All this would seem to be a prediction of Jewish ascendency, and the subjection of the various other peoples. It was sealed by the declaration: "When ye shall see all these things, know that it is near, even at the doors. Verily I say unto you: This generation shall not pass, till all these things be fulfilled. The Heaven and the earth shall pass away, but my words shall not pass away."

The hope of speedy restoration appears to have been deferred to a later period. The whole had been relegated to a subsequent period, as these predictions indicate. But there was the assurance that some of them would live to behold the grand consummation. This expectation is avowed in the various Epistles which have been included in the collection known as the "*New Testament.*" Thus James, the staunch supporter of orthodox Judaism against intrusion from the outside world, addressing his epistle to the "elect" people the "twelve tribes scattered abroad," affirms that "the coming of the Lord draweth nigh." Peter also writes of "salvation ready to be revealed in the last time." This is an evident allusion to an expected deliverance from alien dominion; John confidently adds the assertion: "It is the last time." Paul, in whose gospel the foreign peoples have a generous share, explains the matter more explicitly. Like a true Pharisee of the school of Hillel he believes in a resurrection as part of the coming event. "We which are alive and remain unto the coming of the Lord," he declares, "shall not prevent (precede) them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. After that we ourselves who remain shall be caught up with them."

The *Apocalypse* was evidently written as a sequel in the drama of the New Testament. The book is introduced with the proclamation: "The time is at hand." It was necessary to sustain the authenticity of the declarations accredited to Jesus, to show that there had men remained alive till his predictions were accomplished. The writer of this work appears to have carefully devoted his efforts to this

purpose. First of all there is described a vision like the one described in the tenth chapter of the book of *Daniel,* and a collection of letters is next given, which purport to be addressed to the angels of seven churches in Asia minor, and are devoted to local controversies. The writer then proceeds to the purpose of the work. First, he sees in vision a scroll that is sealed with seven seals. These are opened one by one by the personage styled "the Lamb," a mode of representation common in ancient mythology. As the seals are opened a scene appears, corresponding with the predictions in the twenty-fourth chapter of *Matthew.* The similarities are striking, as will be seen on comparison of passages.

Matthew XXIV: "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."

Revelation VI: "When the Lamb opened one of the seals * * * I saw and behold a white horse; and he that sat on him went forth conquering and to conquer."

Also the following:

Romans X, 18: "Their sound went out into all the earth, and their words unto the ends of the world."

Also, *Colossians* I, 23: "The Gospel which ye have heard, and which was preached to every creature which is under heaven."

Matthew XXIV: "And ye shall hear of wars, and rumors of wars."

Revelation VI: "When he had opened the second seal, * * * there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, that they should kill one another; and there was given to him a great sword."

Matthew XXIV: "There shall be famines."

Revelation VI: "When he had opened the third seal, * * * I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice say: 'A measure [quart] of wheat for a penny [a denarius, or seventeen cents]* and three measures of barley for a penny."

* About $5.50 a bushel, with money much more valuable than in later times.

Matthew XXIV: "There shall be pestilence."

Revelation VI: "And when he had opened the fourth seal, * * * behold, a pale horse; and his name that sat on him was Death; and Hell followed with him: and power was given to them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Matthew XXIV: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another."

Revelation VI: "And when he opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and the testimony which they held."

Compare *Acts* XXVIII, 22: "As concerning this sect, we know that everywhere it is spoken against."

Matthew XXIV: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in the heavens, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Revelation VI: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, and the heaven departed as a scroll as it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bond man and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks: 'Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.' "

Matthew XXIV: "And he shall send his angels, with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other."

Revelation VII: "After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth. * * * And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, * * * saying: 'Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads.'

"And I heard the number—a hundred and forty-four thousand of all the tribes of the children of Israel. * * * After this I looked, and lo, a great multitude which no man could number of all nations, and kindreds, and peoples, and tongues stood before the throne, and before the Lamb, clothed in white robes."

The analogies which these quotations exhibit are amply supported by other declarations, and their purport seems to be unequivocal. The introductory sentences of the *Apocalypse* are of similar tenor. It was a revelation to "show things which must shortly come to pass," the time of which was "at hand." And as though to show that the prediction recorded in the Gospel of Matthew was in mind, it is announced as from a watch-tower: "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

It was a period when much was attempted and much expected. The Roman people had welcomed the establishment of the rule of the Cæsars as an inauguration of a reign of peace. The Jews whom the Roman yoke galled by its severity were on the watch for a Messiah, a chieftain like the Maccabean brothers who would deliver them from the dominion of the alien. When the revolt took place, which was followed by the destruction of their metropolis and temple, they were expecting that their brethren beyond the Euphrates would come to their relief. Again, when some sixty years

afterward, Rabbi Akiba preached a new crusade against the oppressors, they took up arms with confidence and accepted Bar Cochba as the prince to sit on the throne of David and restore all things. When he fell and the new commonwealth was swept from existence with a terrible destruction it was a final darkening of hope for Jewish patriots. The portents in the sky, the darkening of the sun and moon, with the falling of stars, are to be regarded as an Oriental extravagance of speech to denote the extinction of a nation. It is employed several times in the book of *Isaiah*.

The drama of Christendom would seem incomplete as presented in the booklets of the New Testament, but for the *Apocalypse*. The writer was familiar with Oriental and astrologic symbology, and employed it to depict a series of visions that might represent events of human history. He completes in this way the predictions recorded in the Gospels relating to the "Second Coming," the Resurrection and Judgment. He by no means departs from the dramatic style. He sees heaven open, revealing a white horse upon which sits the one faithful and true, whose real name no one knows, but he is called "the Word (Logos) of God." He is arrayed in a blood-stained robe and wears many diadems. With him comes an army also on white horses and clothed in white. Against this host are collected the seven-headed Beast of the Mediterranean Sea, holding commission from the Dragon, the Ten-Rayed Serpent of the East, and the kings of the earth with their forces. Like other ancient battles, the conflict ends in general massacre. Afterward the Dragon is imprisoned in the Abyss for "a thousand years." The reign of the victors follows. The souls of those who had been put to death, and those that had been included in the boycott of the seven-headed Beast, were included in this number. They lived and reigned; and this constituted "the first resurrection."* After that period a new scene is introduced includ-

* This probably is a reference to the prediction ascribed to Jesus: John V, 28, 29: "All who are in the graves will hear his voice and come forth—those having done good, to the resurrection of life and those doing ill to the resurrection of judgment."

ing a conflict, overthrow, final judgment, the passing away of the sky and earth, the vision of a new heaven and earth, and the coming of a new Jerusalem. All closes, however, with the prediction: "Seal not the sayings of the prophecy of this book, for the time is at hand."

The second coming was described by one writer to be "to them that looked for him." It was also represented as being "like a thief in the night," and again as the lightning in the East which shines all the way to the West. Nevertheless, with all the expectations which had been raised, and all the portents described by Josephus and others, there was no advent with accompanying splendors, as had been anticipated. Yet the confidence in the predictions continued to be entertained. The endeavor has been repeated by innumerable interpretations, to maintain the integrity of the declarations. The books of *Daniel* and *Revelation* have been ransacked and explained to aid the various theories.

During the Middle Ages the period of a thousand years was indicated as the time of the great Assize, and an *Evangel of the Holy Spirit* was promulgated. After the expected term had passed like other occurrences, it fell into disrepute. Some even declared that the marriage of the monk, Martin Luther, to a nun would result in the birth of Antichrist, and the final day. But Erasmus responded to this: "Then even now there are many antichrists."

A theory was promulgated in the former half of the last century that the second Advent actually took place as was predicted within the lifetime of some who heard it, at the period of the destruction of Jerusalem and the Temple. The fact that no such displays were seen in the sky as had been described was evaded by the hypothesis that the descriptions were of the nature of parable. The scene was laid in the spiritual world beyond physical vision, and whatever took place in the earth had such relations and correspondence to it as the body to the soul. The text was cited in proof: "The kingdom of God cometh not with observation; neither shall they say, 'Lo here' or 'Lo there': for, behold, the kingdom of God is within you." This would make the whole advent a

matter of personal experience, but it would seem to reflect upon the dramatic descriptions as unnecessary.

Another theory, the reverse of this, and almost wholly in accord with the common beliefs prevalent in Christendom, so far as external manifestation is involved, was put forth by Mr. William Miller, about seventy years ago. It was based upon data taken from the books of *Daniel* and *Revelation,* interpreted by arbitrary rules, and carefully calculated. It set the period of the grand consummation in 1843. But as this did not prove correct, there were allowances made for corruption of text, or some technical omission. It is not, however, totally abandoned by its former adherents.

The former beliefs have generally fallen into desuetude. Something like the Renaissance appears to be becoming diffused over the intelligent classes in the Christian world. Less attention is employed upon set doctrines and analogous topics, and more upon the observances of social life. More lessons are taught from every-day experience, and the obligations to one another.

Emanuel Swedenborg published a treatise on the "Last Judgment," which deserves a respectful mention. He described it as witnessed by him in 1757 and was wholly an occuring in the spiritual world. We may hardly suppose that the time in which he contemplated this vision denoted that the judgment was an event of that date. Time and dates belong to the region of matter, and not to the world of thought. What he saw was doubtless true; not as a matter of time and season, but as essential fact. The Gospel of John declares that the believer will not come into judgment, but has passed from death to life. The nature of the judgment is defined. "He that doeth evil hateth the light and cometh not to the light lest his deeds should be reproved. He that doeth the truth cometh to the light that his deeds may be made manifest."

One prediction of Swedenborg has been its own supporter. The various religious bodies will continue with little change, but the individual, the man of the church, will enjoy greater freedom. This we see verified all around. Not only

have the rack and stake gone out of fashion no longer to disgrace the name of Christendom and make it odious to a well-wisher to his kind, but the stigma of heresy is ceasing to be a terror. It is no longer an offense or misdemeanor to succor a fellow-being simply because he has fallen under an ecclesiastical ban.

In short the drama of Christendom is by no means the historical matter which has been so long considered. The conflict of ages is carried on, not upon battle-fields nor in parliament chambers, but in the arena of human conviction. The court that adjudicates, the bearer of the mace of judgment, may be found in the individual consciousness. It may be long before this becomes well or thoroughly known; but we may hope that there will yet be a recognition of humanity as broad as the creation itself, and that in that recognition human beings will be as dear to one another as they are to God.

ALEXANDER WILDER.

IV.

The Sun represents superior blood relations as distinguished from relations by marriage. In a female horoscope the Sun represents the husband it is true, but only in his aspect as a ruler. Just as in a male nativity the Moon represents the wife only in her capacity of the domestic ruler. Properly speaking Mars in a female horoscope represents the husband in his sexual capacity, and Venus the wife in a male horoscope.

Mercury represents husband and wife in their aspect as intimate friends. Mercury heavily afflicted and lord of evil houses from the Moon the rising sign and from Jupiter and situated in evil places often deranges the intellect and spoils the entire horoscope by making the person a lunatic. Mercury in superior conjunction to the Sun may be regarded as a sexual planet; in inferior conjunction as a business planet; in the second house from the Sun, it represents money matters and in the twenfth house it has an influence of that house. As a bi-sexual and convertible planet it has a wider range of action according to aspect than any other planet in the solar system.

The Sun represents *intuition,* Mercury stands for *intellect,* Venus signifies *emotion,* the moon *mental activity,* Mars *sharpness* of intellect, Jupiter *judgment* and the *moral* side of intellect, Saturn *strength* and *steadiness* of intellect. The above will serve as a distinction between the mental characteristics of the planets. The Moon is regarded by the Hindu astrologers as the representative *mental* planet as distinguished from Mercury, which is the representative *intellectual* planet. Evil and afflicted Moon always produces mental pain and derangement.

On its intellectual side the Sun represents Instinct and Intuition; on its physical side it represents the head (the controlling principle of the body); in the domestic circle it

signifies the father and persons of his status; in the outside world the Sun represents Cosmic Power (God), the King, and powerful men. It also represents the first-born Son, the purified blood in the top of the head, the heart and general circulation.

THE SUN AND MERCURY COMPARED. The Sun represents instinct in animals and intuition in human beings. This faculty is the most perfect that a human being can possess. Mercury represents the nervous system, and the intellect which finds expression in reasoning power. This faculty is lower than Intuition, which is regarded as the voice of God. The Sun controls the circulation of purified blood in the head as well as the ordinary circulation, but Mercury controls the nervous system of the hands and of the intestines, which are made to absorb the essentials of the food and to eliminate the excrement from the digested food. Here its action is that of a servant which Mercury represents in contrast to the idea of lordship represented by the Sun. As ruling the nervous system Mercury acts as a messenger in communicating news from one nervous centre to another. It therefore represents the office of an *interpreter* in its widest sense including messengers, lawyers, teachers, printers, publishers, literary men, etc. It has been very aptly called the "business planet" both in its physical and mental sense. The nerves which start from the spinal cord are always found in *pairs*. Hence Mercury represents the sexual relation—notably the wife (or the husband) and relations through her.

The Moon being the lord of the fourth house from Aries represents the household and the domestic side of a person, as also those who play an important part in the domestic circle, such as mother, wife, etc. Being exalted in the second house (Taurus), it also represents money matters, the mind and the feeling (the seat of which is the neck). It also rules the eatables and its place of exaltation is the throat, the organ of swallowing food.

As distinguished from the Sun the fortune controlled by the Moon is derived in the majority of cases from domestic ways such as inheritance from females, from lands and agri-

culture, cattle, etc. The Moon represents the stomach and breasts, the sources of nourishment of the body. The Moon gives *nourishment* and the Sun, *vitality*. The Moon represents the common people and the Sun represents the ruler. The Sun represents *unity*, the Moon represents *diversity*. The Moon represents *food* and the Sun represents *blood*. The Moon represents *water*, the Sun represents the purifying *fire*.

The Moon represents *mind* (the human ego), the Sun represents *spirit*—the divine ego. The Moon represents our lower faculties and body; the Sun represents all that are highest and noblest in us. The Sun represents *intuition*, the Moon *mind*, and Mercury *intellect*. The intuitive action of the Sun is the most perfect and the Sun in evil aspect to the Moon or to Mercury greatly weakens the action of the latter.

The Sun represents the voice of God, the Moon and Mercury the imperfect mental and intellectual faculties guided by experience. The Sun controls our involuntary physical actions of digestion, circulation, etc. The Moon our functional activity. On the mental side, nothing can be more auspicious in a horoscope than the Sun in good aspect to the Moon and Mercury, provided that all these planets are neither the lords of evil houses nor placed in evil places at the time of birth. The good effect is much enhanced by the full aspect of Jupiter.

THE SIGNS AND THE HUMAN BODY.

Each sign of the Zodiac represents certain parts of the human body. According to Hindu Astrology the Sun represents the right half of the body and the Moon the left half. Again the Sun represents the head and the Moon the trunk with the limbs. This is the most general division. As the Sun is the emblem of vitality, he governs the right half which is the more powerful of the two. He also signifies the head, for the head governs the body. The most important organ in the left side of the body is the heart, the centre of circulation; and the most important organ in the right side is the liver, the most important digestive organ.

The Sun governs the heart from his place of exaltation in

Aries representing the head. The Moon governs the digestive organs from the solar plexus. This centre is called the *Solar Plexus* because it is directly governed by the Sun from his place of exaltation and indirectly by the Moon, for the Sun is the ruler of the Moon. The Supreme executive power of the whole body belongs to the Sun; and the Moon is a sort of governor under a king. The light of the Moon is derived from the Sun; thus the action of the latter is deeper. It is true that certain parts of the body are ruled by particular planets, but all these planets themselves are ruled by the Sun from his place of exaltation in the head. That the centres in the body are ruled by the brain has been proved by modern physiology.

Of the other planets, Mercury rules the nervous system; Mars, the muscles; Jupiter, the larger glands including the liver; Venus, the glands of the medium size like the testes; Saturn, the joints and the bones. The Moon again governs the smaller glands of the size of the crescent. With regard to fluids, the Moon represents the salty, colorless fluids of the body; Venus, the fluids of the nature of the vital fluid; the Sun, the blood; Jupiter, the bile, and Saturn, the nervous fluid as found in the hairs. The Sun governs the red corpuscles of the blood, the Moon the white corpuscles.

Properly speaking all planets rule every single part of the body, some governing its fluidic, others its solid portions; some the nervous and others the glands and the muscles. But the vitality of each part is under the sway of the Sun and the fluidic portion under the control of the Moon. The fatty portion is governed by Jupiter and the gluey portion by Venus. So to know accurately the diseases of any part, all the planets should be taken into consideration, especially the planets whose houses represent those parts, as also the planets occupying the houses. The full aspects of the planets in a particular sign representing a particular part should also be taken into consideration. Whatever sign or its lord is in evil aspect or in conjunction with the Sun should be regarded as possessing very little vitality; any sign in evil aspect or in conjunction with Saturn should be regarded as weak and powerless.

The above rule is applicable in the case of planets also. The Sun represents Vitality as we find in healthy infants; Saturn represents power, as we find in a tiger. Man possesses more vitality and the tiger more power; the one may live a whole century, the other dies in a few years. Such is the distinction between the Sun and Saturn—vitality and power.

Saturn represents the scaly and horny portions of the body, and the Sun the warmth without which everything would be cold and lifeless. Without the influence of the Moon every organ would be inert for lack of moisture. Without Venus and the Vital Seed, fruitfulness of the human race would come to an end. Without Mercury and the nervous system, the physical basis of mental action would be paralyzed. Without Mars the muscular system would be inert and powerless. Without Jupiter, the purifying influence of the liver and other large glands would be stupified, and fat would altogether cease to accumulate. And without Saturn the joints would be powerless and the nervous fluid, the fountain of power, would be dried up.

S. C. MUKERJEE, M.A.

Prayer is a study of truth—a sally of the soul into the unfound infinite.

—*Emerson.*

The man who has nothing to boast of but his illustrious ancestry is like a potato,—the only good belonging to him is underground.

—*Sir Thomas Overbury.*

The steps of faith fall on the seeming void, and find the rock beneath.

—*Whittier.*

The thought is always prior to the fact; all the facts of history pre-exist in the mind as laws.

—*Emerson.*

The system of the world is entirely one; small things and great are alike part of one mighty whole.

—*Ruskin.*

THE ANGEL LIGHT.

The angel light still shineth
  Upon the world below,
Its dismal dark declineth
  In the steady lumen flow;
And from the shadowed picture,
  Flit forth some forms of light,
As, freed from ancient stricture,
  Arise the bound, in might.

Some day in brilliant luster,
  This earth shall be a star,
The center of a cluster
  And, royal, shine afar;
For angel light reflecting
  In shadowy opaque,
At last, in bright connecting,
  Shall a shining center make.

And all the dwellers, blending,
  Shall feel the warmth of love
Descending and descending
  From the glad bright Heaven above.
In joy and peace uprising,
  The Angel Hosts to view,
We'll find, through love's reprising,
  That we are angels too.

BARNETTA BROWN.

They who educate children well are more to be honored than they who produce them; for these only gave them life, those the art of living well.

—*Aristotle.*

DEPARTMENT
OF
METAPHYSICS

For the Practical Application of Principles to Life, Health and Character

ELIZABETH F. STEPHENSON, Editor

NOTE This department will be devoted to the Healing Philosophy and such phases of thought, experience, demonstrations and knowledge as may help in intelligent ways to spread the true healing knowledge and develop its legitimate powers.

Articles that are thoroughly sound and instruct without befogging or misleading the reader will be inserted as received and approved, but no money will be paid for the writing. The department work is a labor of love and appreciation with us all, and must stand as such.

METAPHYSICS IN HEALING PHILOSOPHY.

For many years there has been in operation throughout the world a steady revival of those forms of knowledge which classify under the head of Metaphysics. In the United States of America this has been especially noticeable in the Mental Healing movement, which, in spite of every opposition, has now become so prominent as to attract the attention of earnest thinkers everywhere. In this movement the great fundamental truth has been rediscovered that health is the natural outcome of a definite knowledge of Metaphysical Principles which show the true relation of man to the universe.

Psychic action, which is commonly demonstrated in Thought-Transference, and which includes the intuitive and perceptive faculties of the Mind, has gained the attention, at least, of nearly every school of Science. Some of its branches, classified as Clairvoyance (psychic sight), Clairaudience (psychic hearing), and Mesmerism or Hypnotism (the action of the human Will in a personal control of one mind by another), have each attracted extensive bodies of followers, even earnest believers, often among people distinctively intelligent, and not infrequently among scientific men.

Through this development of thought a mighty revolution has already had its inception. Its presence is manifest to-day in every intellectual pursuit—in the schools, through methods of training and development of the more important faculties of the mind rather than in reliance mainly upon the one faculty of memory; in the churches, through a more liberal view of a soul-nature and its relation to the universe; in science, through a tendency to look deeper and higher than mere external and material expressions of things for the permanently inhering qualities; and in our social rules and customs there is now a disposition to regard the whole as a Unit, to define the rights of each by the rights of all, and to judge of each one by his natural relation to a united whole of Being.

In these and kindred ways Thought has been especially active during this period, and a noticeable feature of its broadening into new lines is the clearly evident tendency to test each theory advanced and thereby gain proof of the asserted fact. This inclination may be regarded as an encouraging sign of the times, for it presages permanent good to result from the investigation. In America this desire for proof has found its most fertile field in the processes of Scientific Mental Healing, which deal directly with the powers of the mind and soul, necessitating a comprehensive study of the psychic faculties and their relation to the physical system. This study has resulted in the gradual development of a system of the application of thought-influence directly to the state of health of the people, both individually and collectively.

Every step taken in the direction of this knowledge of the facts of life has, in its evidence, led directly away from those prescribed rules which aim at a material control of action through the use of ingredients in their nature foreign to a healthy system, and into the brighter light of a correct understanding of the natural activities of a healthy man. It has been proved that such knowledge gives ability to deal with the vicissitudes of human life, developing power that may be safely relied upon in time of need.

During this period of investigation and experiment Scientific Mental Healing has had its rebirth from the knowledge of centuries ago; and, progressing with the natural advancement attendant upon a more complete knowledge of details, the results of closer application by means of careful experiment, it is to-day more exact and scientific than ever before.

The healing application of metaphysical knowledge, however, is but one phase of its adaptability to human needs, and a partly external one at that; but it is a most important field for direct demonstration of the force and value of principles, and leads through this to higher ground. Besides its usefulness in lessening the dangers and reducing the sufferings of human life, it has also a most important bearing upon the moral nature, in the development of the mental faculties with both children and adults. It removes the *habit* of the drunkard as well as the *pain* of one suffering from physical injury. It clears the mental faculties and refreshes the memory, developing moral strength and mental stamina in every exigency of life. It leads the understanding upward, to the field of action of the real spiritual faculties, and helps the individual, as no other influence can, to thoroughly realize the powers of his highest self.

Who shall say that these mental and moral results are either undesirable or unnecessary in life's experience? What drug brings even the simplest of these results to any one? What formula of materialistic science can produce even the faintest trace of the least important of them? What tenet of science or dogma of religion can remove any of these "disorders"? The enforced reply is, NOT ONE! Yet millions of our best people are suffering from one or more of these maladjustments, and searching the curriculums of the materialistic schools for something *real* that may save from impending disaster.

Since this science has become fully formulated, several millions have found the needed relief. Not in the old lines—no! There the vacuum still stares them in the face, empty and void as nothingness itself; but in the new line of thought there has sprung up a new hope, a new courage, born of suc-

cessful demonstration. A new Science has become established and has been accepted by many careful, conscientious, thinking individuals.

This system of restoring health through intelligent comprehension of the inherent principle of real life has been looked upon by those not yet aroused to careful consideration of the subject as a "fad" of the hour which must pass because of its (supposed) unreal foundation. But in spite of continued misinterpretation, it has steadily worked its way into confidence with highly intelligent people and with numbers of the best minds of the professions, until with them its beneficent power is to-day a settled fact for all the people, one that has evidently come to stay. With many of our most respected citizens the question now resolves itself into considering with what sect or phase of the new thought to affiliate rather than whether to accept or reject the method as a whole.

The new method has appealed successfully to the people themselves, has proved its REALITY by virtue of its usefulness, and has become established in the system of life of the Western World.

Metaphysical Healing, proper, is based upon definite laws of spiritual force and mental action, through which material objects are mentally governed in their apparently independent movements. It has been demonstrated that the action of material bodies in the universe corresponds to certain spiritual forces. The movements of the atoms comprising living physical bodies correspond to and conform with thought or mental action, according to definite laws. It is also true that the mind, which is the intelligent thinking principle in the man, governs and controls the action of its own body, either consciously or otherwise, as the case may be, through an intricate variety of laws of mental activity. When understood, these may be used to advantage by those who understand their nature.

Because these laws are not more generally known and followed various unhealthy conditions seem to prevail. The most of these conditions may be removed and in future avoided through a correct understanding of the real laws on

which health is based. Health is the natural birthright of every individual, but its enjoyment depends upon compliance with definite principles of harmony and wholeness, which cannot be transgressed even accidentally without corresponding results of discord ensuing.

Metaphysical Healing is a Science because its theory is: "Knowledge, founded on general truths and principles," from which it is derived. It is a Metaphysical Science.

It is a Philosophy because it "deals with Powers, Causes, Laws and Reasons." It is a philosophy of the wholeness of ideas and entities.

It is Metaphysical for the reason that it is a Science of Being, dealing mathematically with the known laws of life.

The pure philosophy rests upon the scientific facts of the Universe. Power to act under its theory rests wholly upon an intelligent comprehension of principles. Efficiency in practice depends upon compliance with these principles. Compliance with principles of law can lead only to upright tendencies, and must inevitably result in good influence. The entire influence on character is in the direction of general good, uplifting and strengthening the mental, moral and physical nature, bringing before the understanding a correct estimate of natural faculties and powers which belong to the human being.

Mothers and teachers, especially, will find in the power generated by a correct understanding of the principles involved in natural law the most valuable assistance in their peculiarly trying field of government. In the education of children it has extraordinary power for promoting efficiency in all branches of learning, clearing the mental faculties, giving self-confidence in ability and quickening desire for knowledge as no other influence can, together with the development of the consciousness of right which is invaluable in a child's mental training.

Nurses and others engaged in caring for the sick find here the one element that is most needed in their difficult position, *i. e.*, an understanding of the mind of the patient and how to control its morbid action. Nurses who have such understand-

ing invariably succeed in their calling to a degree unequaled by others.

All of these features of life come naturally under metaphysical principle, and much good may be gathered through their use. It is difficult to conceive of anything more helpful in these days of general unrest, doubt and fear, than a sound base of understanding of the fundamental activities of real life.

One truth discovered is immortal, and entitles its author to be so; for, like a new substance in nature, it cannot be destroyed. —*Hazlitt.*

DISEASE A PERSONAL NOT PROVIDENTIAL MATTER.

We used to believe we were the helpless victims of circumstance or Providence; but now we know that by using the faculties given to us to maintain our well-being, we can cultivate health and need not be afflicted with the results of wrong living. A sound body does not "take" diseases or "get" them or breed them. Right thinking and right living means right body, and that means health.

—*Mabel G. Shine.*

"GO FORWARD."

Why turn your records o'er and o'er again?
Why count the brilliant triumphs you have won?
Why stay to press the deeds that you have done
Upon the flagging memories of men?

This moment, if you bend to catch the word,
A nobler thing than you have ever said
Along the Current of your Life is sped,—
Oh, speak it bravely and you shall be heard!

This hour a grander work awaits your hand
Than any hoarded in your treasured past;
Lay hold! the tide of Chance runs fast—runs fast—
Your opportunities are yet unspanned.

ANNIE L. MUZZEY.

A SCHOOL OF METAPHYSICS.

About twelve years ago there was organized in New York a School for the purpose of placing before the peoples of the world a thoroughly reliable exposition of the Metaphysical Principles of human life, in the understanding of which all people may at all times find the eternally active divine power which heals both body and mind.

From the first it was determined that this great subject should be soundly dealt with to the effect that only reliable teachings should at any time emanate from this School and that its teachings should be complete and systematic as well as thorough and reliable.

This was a "large contract," for the subject of "Metaphysics" alone is of very much greater extent than is commonly understood—a philosophy with a magnitude that in this age can scarcely be comprehended. And when the attempt is made to turn the current of its philosophical teachings into the scientific channels of healing formulas for the use of the mind in daily living, more difficulties than ever before conceived are met with, and all the problems that arise demand wise solution. The task was undertaken, however, and for twelve years it has been constantly in process.

The building of a definite and methodical System of Instruction was at that time begun, with the intent to cover about two years' time in the building. But minds from nearly all the peoples of the world have come forward for assistance, and their varied requirements must, so far as possible, be met through the printed form of any such lessons as are to be successful in conveying the RIGHT INFORMATION to all. The subject has grown under the work of construction and more volume than anticipated has been required.

Realizing fully the great importance of thorough work in this the first attempt that has been made, in this age, at least, to formulate the true healing philosophy into systematic presentation, no effort has been avoided that could add

value to the work. Meanwhile, the higher psychic powers and influences have been allowed to lead and prompt whenever and however they would.

The result of this application is a System, just completed, such as there is no record of in history. Six full Courses comprising one hundred extensive Lessons have been put in print in convenient form for either reading or study and comprising absolutely all that it is required to know in order to comprehend and apply the healing forces of the mind and the spirit of man.

Teaching was begun by correspondence as soon as the first Course of Lessons was ready; and although but little advertising has been done because the system was not completed, yet the School has at the present time more than four hundred interested students, scattered throughout the world.

From these we expect much interesting material for the columns of this department. Letters with regard to interest in and progress of the movement in the different localities, questions of a general character for answer through the department are hereby solicited; and any material that will help the general work will be gladly received and used according to our best judgment.

In these ways we can all work together for the building of a most interesting and helpful department that shall be useful to us all and impressive with the public at large. We shall be glad to hear from all friends of the movement. In the "World of Thought" Department there is a subscription offer of which you should avail yourself immediately. We want you with us from the start in this advancing movement. Also send your name for the new and enlarged Prospectus of the School, now in press.

The deepest truths are best read between the lines, and, for the most part refuse to be written.

—*Alcott.*

Truth is the summit of being; justice is the application of it to affairs.

—*Emerson.*

THERAPEUTIC ENTANGLEMENTS.

The American Neurological Association held its annual meeting in the City of Philadelphia recently and elected as its new President the distinguished Dr. S. Wier Mitchell. This Association, as you know, is composed of physicians, many of them of great learning and wide experience in the treatment of nervous affections.

Dr. Mitchell admitted (as reported) the benefits of "Mental healing"—when judiciously administered by a *regular physician,* but thought that the present enthusiasm for mental treatment had attained too high a level and injuriously affected the minds of the profession and the outside world. This criticism was thought to be aimed at the recently much exploited methods pursued by certain ministers of the gospel —notably the Rev. Dr. Elwood Worcester of Boston, Bishop Fallows of Chicago, and others less known. He was very severe and somewhat sarcastic in his references to Christian Science and Faith Cure, and became rather incoherent when he discussed Mental Treatment, if not contradictory. Admissions followed tacit if not outspoken repudiations, as in the following statement:

> "There is no scientific record of any case of organic disease having been cured by any form of influence exerted through the mind of the patient. It is clear that in all time of the past the lesser neuroses have been in some cases made well or relieved by influences exerted through the mind."

Anent this it may be said that "scientific records" in this department of human interests are made on the physical plane solely with never a suggestion of either mental or psychic co-operation.

To make a distinction between "organic" and neuropathic affections is, deeply considered physiologically, a "straining at a gnat and swallowing a camel."

If there is "no scientific record of any case of organic disease having been cured by any form of influence exerted through the mind of the patient," it is indisputably true that no such case was ever really cured in the absence of mental action on the part of the patient.

Of the various "cults" which seem to disturb Dr. Mitchell's equanimity he is reported to have said:

"There are no less than seven of the marvelous cults and they are alike in despising each other. Some exact dogmatic belief, while others exact only a fee. Some of these mental-influencing and capturing-dollars faiths appeal to my sense of humor. The latest, I believe, is known as "soul massage." They appeal to the various emotions. Mother Eddy in Eddyism is no new thing. In one form or another, mental healing is a world old business."

Whatever justice lurks about the above indictment is largely offset by the history of the opposition set up by the regular medical associations (very bitter and relentless up to a very late day) against—well, say Homeopathy, Osteopathy, and Eclectic schools of medical art and healing methods, and the present frequent haling to the Courts of practitioners of the Christian Science belief, in the main without just and unquestionable grounds. The dignity of the medical profession and its claims upon the confidence of intelligent people are not enhanced by such official fulmination.

The concluding sentence in the above quotation from Dr. Mitchell's address somewhat redeems it and probably suggests more than the learned neurologist intended: "*In one form or another, mental healing is a world old business.*" Just so. It is the oldest and best authenticated science. It began in revelation from the Oversoul of all souls. All the Christs of history made good their claims upon the love of human hearts and the devotion of their earthly generations by the healing of the sick by mental therapeutics. Before the advent of the empiricism of materia medica this divinely revealed method of healing looked after the physical health of the world of mankind, largely without the exaction of fees, and always administered by those who, by rites held sacred in their day, were consecrated to its ministry.

Although denouncing roundly the "cults" and impliedly their adherents, Dr. Mitchell plainly enough indicated that he used them all in his large practice and gave proof that however much prejudiced he might be, as becometh a "regular," his heart swelled and beat (unconsciously perhaps) in full sympathy, based on experience with almost all of the methods which, in his professional loyalty to the spirit of opposition, he had so severely condemned and denounced.

In evidence, read the following utterances:

"Besides the imperative order or assurance, absurdly labelled suggestion, and which is presumed to imply no power or effort to discuss and decide, accept or reject, there is the whole gamut of human

motives with which, as occasion serves, *we may influence the minds of the neurasthenic, the hypochondriac and the hysterical.* I said 'as occasion serves.' * * *

Then, at need, we may reason, implore, counsel, appeal to duty, affection, taste, desire for health and what it brings, and, as the case suggests, be a sternly judging moralist or the humorous comrade of the minute *and dispatch some sad symptom with the disguised counsel of a jest.*

Neither is the highest range of appealing motives alien to my purpose. If I fail to dispel vain fears by reason, to make someone realize how certain attitudes of mind degrade character and how full of peril is the self-full attention to symptoms; if I fail thus, I can see no reason why, if *I do it honestly,* I may not appeal to the highest code of conduct, or if I do (not) feel competent, why I may not call in the help of some one who can better make this forcible appeal. * * *

Whatever aids a man to think and act rationally should come into use at need. One of the most powerful of these influences is for many *a simple religious faith which teaches trust and belief in the physician and strengthens the will to do what is morally and mentally wholesome.*"

It must be noted that nearly all the claims of the various "cults," including Christian Science, Faith Cure, Suggestion (serious and comic) already excoriated and execrated by this acknowledged Master are tentatively adopted and innocently applied by him in his practice, only disguised or thinly veneered, as in the barbarism of our civilization, by clever professional glamour.

An interesting discussion followed, chiefly complimentary and void of learned comment. Dr. Charles Dana, of New York, thought that in some cases the bringing of a *clergyman* might be beneficial to the patient, and then naively added:

"I do not mean that we (in New York) believe in *ecclesiastical therapeutics* as have been so successful in Boston. I have a high regard for Rev. Dr. Worcester and of the work he is doing in Boston, but I do not believe there is any one who could do it in New York."

From this frank confession one must believe either that the neuropathic ailments of New York folk are essentially different from those prevalent in cultured Boston, or that the clergy of the greater metropolis are woefully lacking in psychic and mental qualities.

Perhaps the miasma of mammon is denser and more fatal in New York than in Boston and has a paralyzing hold on both the voluntary and the sympathic nerves of the unhappy afflicted.

Perhaps the deadly upas has strangled utterly the faith that saves. The village of Capernaum, in the days of Christ, was afflicted in the same way and you will recall the sad fact that the Master himself could not do much healing there because of the unbelief of the people.

Another New York physician did not quite seem to harmonize with the trend of the discussion—Dr. B. Sachs—for he is reported to have interjected:

"We are spending all of our time on *psychotherapy* and neglecting the legitimate phases of our business profession."

He is further reported to have said that he believed in psychotherapy and practiced it in connection with his profession, but that he did not believe in labeling it.

Dr. Charles E. Beevor, of London, England, who is considered learned in neurology, and who was attending the meeting, is reported to have said that psychotherapy had not yet invaded the shores of England and that none of the neurologists there used it.

Shade of the revered Forbes Winslow! Have the neurologists of the England which thou didst honor with thy consecrated genius and masterful knowledge and practice in these great things lost their souls since thy day and time?

Perhaps we have lingered long enough among the savans of neurological science and would better turn our attention to the teachings and practices of the One Great Master, Teacher, and Practitioner who, by word, by touch, by thought, by breath, healed all manner of diseases, and bequeathed His Spirit, His Power and His Method to those who would forsake other practices and follow Him, and who, before He left the world which denied and crucified Him, said to His immediate disciples and to their successors to the end of time:

"The works that I do shall ye do also, and greater works than these shall ye do, because I go to the Father."

The time is over-ripe for the deeper study of His Therapeutics.—*From "Cameos," by W. W. Hicks.*

Search for the truth is the noblest occupation of man; its publication a duty.

—Madame de Staël.

Literature is the Thought of thinking Souls.

—Carlyle.

HEAVEN'S SECRETS.

The following is a true story, vouched for by a correspondent: Her little boy of seven years of age said to her one day: "Mother, I know why it is that babies cannot speak until they are twelve months old. It is because they come straight from heaven, and if they were able to talk as soon as they were born they would tell the secrets, and so God doesn't let them speak until they have almost forgotten them."—*London Methodist Times.*

BETTER SUITED WHEN CHOOSING.

Two little girls were trying to out-do one another in boasting of parentage.

"Your mamma and papa are not real parents," said one. "They adopted you."

"That makes it the more satisfactory," said the other. "My parents picked me out, and yours had to take you just as you came."—*Exchange.*

The little boy asked his father when Santa Klaus would come. The father, thinking him old enough, explained that Santa Klaus was not a person but a mythic being. The boy retorted at learning how he had been deluded.

"When I get old enough," said he, "I am going to look up that Jesus Christ story, and find out whether he was not another Santa Klaus."

Whatever hath been written shall remain,
Nor be erased nor written o'er again;
The unwritten only still belongs to thee;
Take heed, and ponder well what that shall be.

—*Longfellow.*

Peace rules the day, where reason rules the mind.

—*Collins.*

Live and think.

—*Lover.*

EGO.

But one of many million souls am I,
The world I live in now is walled with steel,
A grim relentless city where I feel
That neither Nature nor her God are nigh.
I close my eyes and earnestly I try
To think of God—His plans—what they reveal;
To be resigned and force myself to kneel
In perfect faith, nor ask the Who nor Why.
My mind revolts, I cannot thus submit
To Faith compelled to walk with blinded eyes.
They tell me to be good—yet what is sin
I passionately pray to HIM or IT
For light; my soul itself replies:
"The God you seek without, I AM within."

GEORGINA JONES.

Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand;
'Twill soon be dark.

—*Emerson.*

No good doctor ever takes physic.

—*Italian proverb.*

No belief of ours will change the facts or reverse the laws of the spiritual universe; and it is our first business to discover the laws and to learn how the facts stand.

—*Dr. Dale.*

A grateful mind
By owing owes not, but still pays, at once
Indebted and discharged. —*Milton.*

Nor is it possible to thought
A greater than itself to know.

—*Wm. Blake.*

Nothing is impossible to the man who can will.

—*Emerson.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

UP-TO-DATE CHANGES.

Mindful of the fact that all things are in a changing and advancing state of progression, we have thought that some variations in the make-up as well as in the plan of work of THE METAPHYSICAL MAGAZINE may be pleasing and satisfying to our readers. There are some purposes that we wish to effect that can better be accomplished in the new style herewith adopted than in the old.

With the beginning of the year 1909 the magazine will be enlarged to ninety-six pages of reading matter, and some important department work is in preparation for this innovation.

New and important editors have been engaged and much valuable material is in preparation. In this work new ground will be covered and new teachings brought forward which none can afford to be without, for in a life so hustling as this we learn but little that is reliable even with the best use of our opportunities.

With these important advancing movements THE METAPHYSICAL MAGAZINE will be more useful, more interesting and more important to every earnest thinking individual than ever before.

Now just entering its twenty-third volume this periodical has been in the field through about all of the advancing movements of this wonderful Age, and it has always been at the head, leading all in the presentation of thoroughly reliable information along all the real occult lines. In its new form and under the new organization of its forces now being effected it will redouble all efforts for the permanent good of its readers.

The price of the new production has been fixed at $2.50 per annum, and for this sum no such collection of sound and reliable information can possibly be procured in the world. The best of trained skill and experience is constantly at work for the advancement of knowledge and always watching for the protection of our readers from either ignorance or imposition in the (many of the) mysterious lines of investigation. Nothing that has any appearance of being unreliable is ever allowed place in these pages. This alone adds a value to the magazine that is worthy of notice.

To enable those who are in our circulation lists to make sure of securing the first year's numbers at an advantage the publishers have arranged a plan as follows:

Those who read these lines may enter subscription *now* for the year 1909 at $2.50, and the remaining numbers for the year 1908 will be sent as issued without additional cost. Thus each one gets a year and a half—more than fifteen hundred pages, for one year's subscription. Subscribers now on the lists may extend their present subscription one year from the date of its expiration by paying two dollars *now*. Or these may take advantage of the first offer if preferred. Do not neglect this offer. It is made for your benefit as well as our satisfaction in securing you as an interested reader of the new material now being prepared at great expense. The publishers and editors of this periodical are working for the advancement of knowledge and therefore can bring you benefit. Please think that over; and then decide whether you will act with us or "gang your ain gait." THE METAPHYSICAL MAGAZINE for 1909 will be up to date in all ways relating to its own distinctive work. Its jewels are worth their price.

MICROZYMAS.

In his exposition of the microzymas, Dr. Béchamp of Paris, explains the matter as follows: As metals can be dissolved into their elements, so animals have their constituent cells, of which the ultimate physiological unit is the microzyma. The microzymas are imperishable. They are found in every living thing, and in the rocks containing the

remains of past animal life. The air is alive with them. *They are the only true germs.* They are the ferments which have given rise to past erroneous speculations as to spontaneous generation. They build up our bodily cells; they are the active agents in the process of digestion and nutrition. They are subject to change and degeneration in morbid conditions and in man after death; but when the animal decay is completed (they themselves assisting in the chemical changes) and they are once more free in the air, they regain their normal shape and vigor, and, according to Béchamp, *the normal air contains no pathogenic germ.*

He detested the theory of microbes and disease. To him the so-called microbes, really degenerated microzymas, were the *results* of disease, not its cause, and to cultivate them, to endeavor to keep them alive, and to multiply them, was criminal and against the ordinary cause of nature. Hence, following out this reasoning, in the case of vaccination, he declared in his last written utterance that vaccination was a poisoning of the human race.

HOW THINGS GROW.

The *Home Herald* remarks that scientists often advance inference as fact. An Assyriologist boasted to an Egyptologist that "the Assyrians understood electric telegraphy, because we have found wire in Assyria."

"O," said the other, "we have not found a scrap of wire in Egypt; therefore we know that the Egyptians understood wireless telegraphy."

One of the royal princelings wrote to Queen Victoria, his grandmother, asking for a sovereign. She answered him with a lecture against his extravagance. The letter was autographic. He replied, thanking her for her kindness, adding that he had sold the letter for £4 10 s.

The statistics in France for 1907 show 19,000 more deaths than births. France is perhaps the only country in the world where the human population is actually dying out.

BABYLONIAN FEATURES IN CHRISTIAN STORY.

Professor Zimmer of Leipzig declares that "Babylonian elements can be traced in the doctrine of the pre-existence of Christ, and his wonderful birth from a virgin; in the glorification of the Christ-child by the chorus of heavenly singers; in the miracles of the Lord especially those that demonstrate his power over devils, even to the extent of expelling them; and in his descent to the lower world and his ascent to heaven. To Babylonian sources may also be traced the Christian mysteries of baptism and the Lord's supper, church doctrines respecting angels and devils, and ecclesiastical beliefs regarding the region of the dead, life beyond the tomb, and kindred matters."

Several months ago the students in the University of Illinois were locked into the rooms, and vaccinated by brute force. Several hundred were outraged. An Anti-Vaccination Association was formed, and money liberally subscribed to bring the matter to the decision of the courts. The result has been a gratifying success. The Supreme Court of Illinois rules that a person may not be excluded from public institutions of learning, for not having been vaccinated. This decision frees Illinois; let the people of other States go and do likewise.

According to a well-informed authority, it is stated that one hundred thousand children pass yearly through the criminal courts of the United States. But think of it—one hundred thousand child-criminals in a country where civilization of the modern type, art, manufactures, have reached the very highest notch of contemporary progress.—*Exchange.*

HOW STATISTICS ARE MADE BY A HEALTH BOARD.

"We had in this city an alleged epidemic of small-pox," says Dr. C. S. Carr in the Columbus *Medical Journal.* "From day to day there would be reported cases of small-pox, the majority of which, it would be said, were not vaccinated."

Dr. Carr took the matter in hand. He obtained the list of persons who had been put down as never vaccinated, from

the books of the Board of Health, and set out to visit them. There were over a hundred of these. He visited thirty, the first on the list, and found that they had every one of them been vaccinated, several of them three or four times.

He then went back to the office of the Board and demanded an explanation of the false statistics. This was the reply:

"It doesn't make any difference how many vaccination-scars a man may be carrying, he has not been properly vaccinated if he gets the small-pox. The only proof we need that he has not been properly vaccinated is the fact that he catches small-pox. And if he has not been properly vaccinated it is equivalent to never vaccinated."

Put that and that together, what confidence is to be placed in the figures of such a Board.

THE RING AND THE TRUST.

Not many years ago a few medical men—shrewd and calculating, with a proselytized practitioner as the dominant factor—laid the plans for a complete reorganization of the American Medical Association. With consummate skill of a certain kind, this reorganization was accomplished; and without realizing it, the medical men of the country have been brought to give to these organizers absolute power of dictation concerning the questions pertaining to the practice of medicine. No matter how rabid, radical or nihilistic may be the views of these erstwhile leaders, they stand forth as the accepted medical doctrine solely by virtue of their perfected system of organized control and promotion.—*American Medical Journalist.*

There are some 125,000 medical men in the United States. Of this number about 28,000 belong to the American Medical Association. They constitute the Trade Union of the medical profession, which is actively governed by a few individuals, that are now endeavoring to dictate what colleges may teach, what individuals may exercise their art, and how they shall exercise it.

SHERRY AND SARATOGA.

It is by the attrition of speech that many words come to their present shape. A despatch in 1689, when Jacob Leisler was administering affairs explained that "three people should be killed at Bartel Vromans at Sarachtage by the Indians." A century later the name was spelled "Saragh-

toge." Mr. Schoolcraft forms the name from the Indian words "assarat" and "toge"—sparkling place.

"Sherry" has been traced to Shiraz in Persia, and as the "wine of Shiraz" has possessed a wide Oriental reputation. The grape from which it was produced was carried to Spain by the Phœnicians and the place named as near as possible to the former place, "Xeres." The term by which the wine is now known, is a corruption of that appellation.

MUSINGS.

A man never realizes how little he knows until he strikes up against a young fellow who has just finished his freshman years at college.

Every man has a future before him, but his trouble is that he has the handicap of a past behind him.

The man who expects to be rewarded in heaven is just as anxious for pay-day to come around as any one else.

The charity that begins at home is generally too weak to travel.

The people who come up to our expectations are those we measure by the golden rule.—*New York Times.*

DISBELIEF IN GHOSTS.

Uncle Peter was asked whether he believed in ghosts.

"No," he replied, "I do not; and I hope dey will not come to 'sturb my opinions."

A REQUEST OUT OF TIME.

He was lying on his death-bed, when his sad widow in prospect feelingly addressed him:

"Poor Mike," said she, "is there anything that will make ye comfortable? Anything ye ask I will get for yes."

"Plase, Bridget," he responded, "I think I'd like a wee taste of the ham I smell a boilin' in the kitchen."

"Arrah, go on," replied Bridget, "divil a bit of that ham ye'll get. It's for the wake."

BOOK REVIEWS

THE PHYSICAL PHENOMENA OF SPIRITUALISM:

Fraudulent and Genuine. By Hereward Carrington. Member of the Council of the American Institute for Scientific Research; Member of the Society for Psychical Research, London: "Author of Vitality, Fasting and Nutrition," etc. Small, Maynard Co., Boston. 1907.

This book is divided into two parts, the first of which exposes the diverse methods that are employed by fraudulent mediums in producing their phenomena—slate-writing, materialization, sealed-letter reading, raps, and so on. More than 300 pages are devoted to this side of the question, and innumerable are the devices and methods that are exposed and laid bare before the reader. It is probable that this is the most complete exposé that has been published in this field, to date, and it is intensely interesting to all students of human nature and of the psychology of the human mind, no less than to those who are interested in the phenomena for their own sake. One almost feels that, with a few yards of silk cloth, a few slates, a little luminous paint, and one or two other accessories, one could set up in the business oneself—so fully and so invitingly are the details set before the reader! It may serve as an indication of the completeness of this portion of the work, when we say that some 53 methods of fraudulent slate-writing tests are given, and that many fraudulent methods explained. Everything from trick hand-cuff acts to pretended mind-reading is explained, and there is no doubt that the book is healthy reading for those inclined to be too credulous.

These subjects are not treated by the author in any spirit of levity, however, but as the work of a scientist, who is investigating, and who is evidently exceptionally well versed in the tricks of the trade. One-fourth of his book is devoted to "The Genuine" and in this section, the author takes up and discusses those physical phenomena observed in the past by Sir William Crookes and other observers, and considers them at length. He is evidently inclined to believe in the theoretical possibility of some of these phenomena,—in spite of the fact that so much fraud has been unearthed,—and calls for patient, scientific investigation, in order to settle the facts. The author seems to have read almost all the books of note on the subject, and his references are multitudinous and

authoritative. But little is to be expected from the physical phenomena, the author thinks; but he considers the mental phenomena as those worth investigating more closely and scientifically. In these it is possible that there lies the kernel of truth, and by investigating them it may be possible some day to prove immortality, or the survival of consciousness. The books ends with the following interesting remarks:

" . . . It must be pointed out that, whether spiritism be accepted or not, as the true explanation of the present problem, there is no scientific *objection* to the theory of spiritism, as many persons think. It must be remembered that, even in this life, we only *infer* the presence of a consciousness, in any individual, by its outward manifestations,—by bodily movements, or by the marks made upon paper by the body in some of its movements, and reinterpreted by us back into consciousness. We never come into any actual contact with a consciousness, throughout life, and we never can; we know it only by inference from external bodily or vibratory movements. Now, if those movements were to stop, at any time, we should be justified in supposing that the consciousness was no longer present, inasmuch as we no longer have evidence of its existence. Yet, in many cases, we know that this would be mistaken inference; as in trance, paralysis, and kindred states and affections that render impossible the usual outward manifestations of consciousness, the consciousness continues to exist, though there is no evidence of its existence, and we should theoretically be justified in asserting that the consciousness was no longer active and alive. Now, at death, this same cessation of the external evidences of consciousness takes place, but we are not thereby entitled to assert that the consciousness is obliterated any more than it was obliterated in the cases cited above. It may have been simply *withdrawn,* and this hypothesis would leave us free to believe in the possibility of a consciousness existing after the death of the body, and it would then be merely a matter of evidence as to whether it did so exist, or not. It would no longer be a question of theory, but of *fact.* And that is the standpoint of the psychical researcher, who throws theory to the winds, and confines himself to the investigation of facts, and to those alone. After the facts are established, it will be time enough to theorize about them." (pp. 413-14.)

SEVENTY YEARS YOUNG. By Emily M. Bishop. Boards, 205 pp., $1.20 net. B. W. Huebsch, New York.

This little book written on a subject that is of vital inter-

est to every member of the human family, will appeal to all, "young" or "old." The many "bugaboos" of old age are shown to be wraiths or "mere figments of the mind." There are no valid reasons for the attitude taken by most people on the subject of growing "old." It is usually a matter of habit. "Keep out of ruts," says our author, "ruts of thinking, feeling, talking, acting, living. That is the physiological and psychological recipe for prolonged youngness."

The book is full of wholesome truth and should be widely read.

THE ANCIENT SCIENCE OF NUMBERS. By Luo Clement. Cloth, 129 pp., $1.20. Roger Brothers, New York.

This work is one that will interest students of the occult. The author proceeds to show the effect of the operation of the Science of Numbers upon the health, happiness and success of the individual, and defines it as "a method of enumeration by means of which the life of men and things may be fixed and rounded out to a state of approximate completion by being brought into harmony with the laws of Omnipotence." And according to its theories, "Man and all his affairs are subject to a rule of what may be termed 'divine mathematics.'" These are fascinating ideas as is everything connected with numbers. Chapter II is devoted to "The Letters and Numbers"; Chapter III to "The Triads and Their Effect—Fortunate and Unfortunate Days, Months and Years"; Chapter IV to "Perfect and Imperfect Names—The Cornerstone, Keystone and Capstone—How to Remedy Defects in Names"; Chapter V to "The Colors and the Cycles," etc. There is much in the book to interest the sympathetic reader.

MYSTERIA. By Dr. Otto Henne Am Rhyn. Cloth, 236 pp., $1.00. Stockham Publishing Co., Chicago, Ill.

Dr. Rhyn's book is a history of the Secret Doctrines and the Mystic Rites of the ancient religions, which had their secret societies and priests who taught through symbol and allegory the mysteries of life. The reader is given a clear understanding of the whole subject.

Part I deals with the Mysteries of the East and of Barbarous Nations. Part II, with The Grecian Mysteries and the Roman Bacchanalia. Part III, The Pythagorean League, etc. Part IV, Son of Man, Son of God. Part V, A Pseudo-Messiah. A Lying Prophet. Part VI, The Knights Templar. Part VII, The Femgerichte. Part VIII, Stonemasons'

Lodges of the Middle Ages. Part IX, Rise and Constitution of Free-Masonry. Part X, Secret Societies of the 18th Century. Part XI, The Illuminati. Part XII, Secret Societies of Various Kinds.

PUBLICATIONS RECEIVED

ASTRONOMY WITH THE NAKED EYE. By Garrett P. Serviss. Cloth, 241 pp., $1.40 net. Harper & Brothers, New York.

HYPNOTIC THERAPEUTICS IN THEORY AND PRACTICE. By John Duncan Quackenbos, A.M., M.D. Cloth, 383 pp., $2.00 net. Harper & Brothers, New York.

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THE
METAPHYSICAL MAGAZINE

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WHY MEN DO NOT FOLLOW GOD.

"Men are no longer following God." Such was the declaration of a prominent divine while addressing a national convocation of one of the most popular and powerful religious denominations, held a few days ago. In his very able and eloquent address the speaker referred to the great advances the people of the nation had made and were making in science, literature, art and all things that tend to material prosperity; but deplored the fact that there was a steady and rapidly increasing decadence of religious belief and faith in orthodox doctrine in the minds of men, and declared that it was only the earnest faith of the women that upheld the churches. He ascribed this loss of faith and lack of interest in religious matters to the pursuit of business, wealth, power and distinction that so fully occupies the minds and time of the men to the exclusion of the consideration of higher and more important matters, and he thinks that the remedy lies in more earnest work on the part of the pastors and more regular church attendance on the part of the men.

That the gentleman's predicate is correct and that the conditions are as he states them, there can be no doubt; but if he could eliminate the theological bias from his mind he would probably discover that what he assigns as the cause is really the effect, while the true cause might be found in the remedy proposed.

He says, "men no longer follow God." Does not the reason of this lie in the fact that the churches no longer offer men a God that they can follow?

The god-idea of the evolved man must be the highest conception he is able to form of absolutely infallible wisdom and of omnipotence that can unerringly manifest that wisdom. It is unnecessary to specify the qualities of justice and love, because these are included in the attribute of infinite wisdom. The god-idea of the man also includes omniscience and omnipresence, because with increasing knowledge and experience comes the conviction that not only the world but the universe is governed by immutable and self-fulfilling law, which involves these qualities as attributes of the Source of the law. The ideation of these latter attributes is also necessary for the reason that there is in every man, no matter how egoistic or self-sufficient he may be, an inherent consciousness that he is not a solitary and independent ego, but that there is a power outside of himself to which he, consciously or unconsciously appeals for guidance—the real aid which will direct him how to avoid or extricate himself from distress or difficulty.

Is it such a God as this that the theologian, the Church or the priest offer as an object of worship, and to be "followed" by the people of the twentieth century? Most assuredly it is not. The Deity they offer for the veneration and love of mankind is "the God that they find in a printed book."

It was the sad duty of a certain man to be with a prisoner during the hours preceding his execution. The condemned man confessed the crime for which he was to suffer death, and while the circumstances under which it was committed rendered it much less heinous than that of many who have escaped punishment, he seemed truly penitent and willing to pay the penalty. He was a man of some education and considerable intelligence. A Bible had been left with him and a minister was in attendance who explained "the plan of salvation" to the poor fellow and the law of "justification by faith" in the vicarious atonement. At last the prisoner asked, "Will it suffice if I *say* I believe this?" "Certainly not," replied the pastor, "You must believe and accept it." "And if I cannot," said the poor fellow, with strained ear-

nestness, "do you yourself believe and tell me that I must go to everlasting torment without hope of release or redemption?" There was evidently a struggle in the mind of the pastor; but laying his hand on the Bible he said, "This book—the word of God—*leaves me no* choice but to so believe and so tell you." "Then take it away and leave me. If you and it are right I am doomed." He laid his arms upon the table, bowed his face upon them and would say no more. The friend stepped aside with the pastor and remonstrated with him for the cruel speech. "I know it was cruel," said the good man, and there were tears in his eyes, "but I *must* go by the Bible."

In this "standing by the Bible" and declaring it to be the "word of God" may be found the cause of the conditions that the reverend gentleman so much deplores. If he and his brethren could but break the chains of priestly bias, habit and superstition that attach them to this fetich and allow themselves the freedom of thought that would enable them to seek the true causes that produce effects upon the minds, beliefs and consequent actions of mankind, they do not lack either the intelligence or the education that would enable them to perceive this fact. The pastor congratulated the race and the nation upon the great advancement made in science and mechanics. Now suppose that instead of a theological professor or teacher he had occupied a chair of astronomy and offered the teachings of Ptolemy, Pythagoras or Copernicus to the students of the present day as being the sum of astronomical knowledge; he certainly would have no ground for surprise if they treated his teachings with scant respect; and if all the teachers and students of astronomy had been satisfied to accept the dicta of these authors as final he would have had little cause to congratulate the race on its advancement in this science. Or suppose that he placed in the hands of his son or his pupil a book in which matters of importance were stated as facts, but which modern scientific research, knowledge of the action of immutable natural laws and analogy all absolutely disproved; that the book also contained a long record of crime, injustice, hideous cruelty

and depravity either committed at the instigation of the author or condoned by him, and the parent or teacher told the son or pupil, "This book was written by (say) John Doe, or by persons inspired and directed by him— it is *his word,*" is it not probable that the person who read the book, or heard it read, would, if he had any sense of justice or humanity, form a very low opinion of John Doe?

I am well aware that speaking of the Bible as a "fetich," or in any other terms than those of reverence, is regarded by many as a species of blasphemy, and the priesthood will denounce it as bitterly as did the silversmiths of Ephesus any depreciation of the goddess Diana, and for the same reason. Upon the popular belief in this book depends the existence of their order, their power over the people and their means of subsistence.

The fetich of the savage is some article or object to which he ascribes supernatural powers,—qualities that it does not possess. He believes that his possession of and reverence for it results in acquisition of benefits and protection from evil for himself. It matters not how often he may be disappointed in the results of his belief in the fetich, he still clings to it till the evolution of his reasoning powers enables him to see that he is seeking results from an absolutely impossible cause. He then either accepts another fetich which appeals to him as offering more reasonable grounds for hope or resorts to his own powers of intelligence or industry to attain the desired ends. In endeavoring to convince the savage of the absurdity of his worship of his fetich or idol it will be found that in seven cases out of ten he will not attempt to controvert the arguments, but will merely say, "It was the fetich or idol of my fathers."

Does this description apply to the Bible?

The first and chief merit attributed to it is that it is "the WORD OF GOD; "revelation" given to mankind by men who were directly inspired by the Deity. In the ideation of the Deity by the evolved human being one of the first qualities attributed would be an absolutely unerring knowledge of all past events and absolute truthfulness in the relation of these

events. Commencing with the varying accounts of the creation contained in the opening chapters of Genesis and comparing them with the *known facts* in astronomy, geology, evolution and what we have slowly learned of natural laws, the inevitable conclusion is that the account is wholly untruthful. If the book the reader is examining were a history of the United States or England, and if by the light of the reader's previous knowledge of facts relating to these countries he knew that the opening chapters were entirly erroneous or false, how much credence would he attach to the remaining contents of the book? But if he reads on and finds the story of the deluge, the plagues of Egypt, the division of the Red Sea, the miracles in the wilderness, the arresting of the sun's course by Joshua, the incidents in the lives of Elisha, Elijah, Daniel, and the thousands of impossibilities and improbabilities that it would require a volume to refer to, the idea of *truth* as an element of the volume will be eliminated from his mind. If the reader is so constituted as to believe what he has read, then a priest has only to give him Ovid's Metamorphoses or the "Arabian Nights" as the "Word of God" and he will give them as implicit credence.

Justice is also ideated as an attribute of the Supreme Being by all who endeavor to form an intelligent conception of his character; but the reader will look in vain for manifestation of it in the account of his actions given in the Bible. Again it would require a volume to quote all the instances of rank injustice recorded both toward individuals and races. Beginning with the petty favoritism shown in the rejection of Cain's bloodless offering of first-fruits and the acceptance of Abel's bloody sacrifice of innocent victims, the record runs on to such cruel injustice as the slaughter of all the innocent first-born children of Egypt because "the Lord hardened the heart of Pharaoh" and "he would not let the people go"—a terrible vengeance inflicted upon the innocent as a consequence of his own act; or the destruction of the sons and daughters of Job in order to settle a dispute with the devil. Yes, the person that reads and believes will have to eliminate justice from his ideation of God. Of prescience or foreknowl-

edge he will find no record, for the God of the Bible was continually "repenting of what he had done" and resorting to miracles and infractions of his own laws to repair his errors, as in the case of the deluge. The records of slaughter under circumstances of hideous cruelty perpetrated at the alleged command of the Lord are also too numerous to mention. Take Joshua VI: 21, and VII: 24-5-6, as instances.

There are but two conclusions to choose between—either that the book is absolute truth, in which mankind is of all things most miserable—a helpless victim in the hands of an unjust, cruel, changeable and uncertain-tempered tyrant; or it is a slanderous travesty upon the character of the Eternal Ruler of the Universe, calculated to awaken a feeling of horror, distrust and terror in the mind of every one who reads the book and gives credence to the statements in it.

But, it is urged, all this refers to the Old Testament—the ancient inspiration, and is all abrogated by the new dispensation. If it were so it would only be another proof of the changeableness of the Deity and the necessity for his doing his work all over again because the first effort failed. But that the orthodox do not consider that it was so abrogated, is proved by the fact that the record of events, prophecies and teachings of the Old Testament are constantly appealed to to substantiate and prove the truth of the New Testament. A few moments' examination of any concordance proves this. For instance, the prophets indicated that the promised redeemer of the nation should be of the line of David. The first fifteen verses of the first chapter of the first book of the New Testament, (Matt. I, 11 to 15) "The book of the generation of Jesus Christ, the son of David, the son of Abraham," and in this the line of descent is carefully traced from Abraham to "Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." Here is an evident effort to make the event coincide with the prophecy and sustain one book by the other. Yet if the prophecy was literally fulfilled the whole following statement as to the miraculous birth of Jesus is at once disproved; but if the miraculous birth is accepted as fact then the prophecy was false. As another instance of the

desire to establish the truth of the new doctrine or dispensation by connection with the old, note the headings or explanations that are placed above the chapters of "The Song of Solomon." Anyone in the least acquainted with Oriental literature will at once recognize "the song" as a collection of the stilted, amorous and sensual love songs of the Orient—just such as would be appreciated by the possessor of a harem as extensive as that of Solomon; yet observe how they are made to appear as prophecies concerning Christ and "his church" and their spiritual love for each other.

But space and time forbid the multiplying of examples that could be carried on indefinitely to show that the book, as a whole, partakes of the character of a fetich by lacking the merit attributed to it as "the Word of God." The man or woman of ordinary intelligence, who, laying aside superstition and hereditary bias, will examine the book itself will soon be disabused of that error.

That some occult or supernatural power is attributed to it by its votaries is shown by the fact that vast sums have been obtained from the coffers of the wealthy, and the hoarded pennies of the Sunday school children begged from them for the purpose of printing millions of copies of the book in very many different languages and distributing them in many lands and among all sorts and conditions of people, entirely irrespective of whether or not the recipients were sufficiently evolved to select the precepts that are of value from the mass of valueless or hurtful matter. The mere possession of the fetich is expected to benefit them. Besides this there is ONE thing in which every portion of the book is consistent—the advocacy of supporting the priestly class; and this class will always be found to be the advocates and prime-movers of this distribution.

The last fetich peculiarity that I will call attention to is that in thousands of cases where the inconsistency and improbability of the statements of the work are urged upon a votary, the answer will be "It is the Bible that my father and mother and their fathers and mothers believed in."

It is frequently urged, and with truth, that many thousands

have found comfort in life, and peace in the hour of death from this book. They did so by using detached sentences that seemed to meet their desires. By using the same method of selection they could have obtained the same comforting assurances from many other books—Shakespeare, for instance, or "Tupper's Proverbial Philosophy." Wilkie Collins makes one of his characters find his guidance, consolation and prophecies in "Robinson Crusoe," and he really made them "fit" the circumstances about as well as "texts" usually do. There are many millions to whom the words "I take my refuge in Buddha" give peace in the hour of death, and other millions for whom "God is the one God and Mahomet is the prophet of God," is a declaration amply sufficient for the like purpose.

While we concede the possible benefit, let us look at the *per contra.* The pages of the Old Testament are largely a record of slaughter and rapine either perpetrated by the "chosen people" at the alleged command of God or upon them by other nations because God "was wrath with the people." The pages of the history of Christian nations are all crimsoned with the record of the slaughter of many millions who perished in "religious" wars and persecutions, which were carried on in support of some Bible tenet and found abundant excuse in texts selected for the occasion. It would require many pages to enumerate all these outrages against humanity. Every intelligent reader will at once recall many of these terrible slaughters, ranging from such great wars as the Crusades, involving the destruction of countless thousands of lives, down to the slaughter of the Covenanters in modern times; or persecutions such as that of the Inquisition, by which, from A. D. 1481 to A. D. 1808, 430,000 persons were sentenced to punishment, and of whom over 30,000 were burned alive; or such modern affairs as the persecution of Quakers. All these wars and persecutions were fully authorized by Bible "texts." The broad statement may be made that there is no crime that man can be guilty of for the perpetration of which he cannot find authority, either by precept or example, in the "texts" of the Bible. Furthermore, this book, which the father presents to his young son, the mother

to her innocent daughter, contains more records of licentiousness, vice and impurity than many of the books that these parents would shudder to have their children open or look at, and which are properly excluded from the mails as "immoral."

For one soul that has really been made happy and peaceful by this book and the tenets drawn therefrom, I believe that there has been a thousand whose lives have been darkened, embittered, shut out from the joy, beauty and freedom of life. It has robbed them of the conception of an all-loving, all-wise, Infinite Spirit, the Source of All Things, manifesting in Creation through infallible and immutable laws, and substituted a personal, revengeful, capricious, cruel tyrant—robbed them of consciousness as eternal, evolving, spiritual essences, and degraded them to "poor worms of the dust" that can escape eternal torment only by quenching every glimmer of their god-given reason and every noble aspiration of their souls.

Now let us ask of our complaining pastor, and of everyone who, like him, is bewailing the decadence of religious belief among men, if it is not a fact that every tenet of every creed of every denomination of Christians is not founded on this Bible? If the proof of anything that they say, preach or print is asked for do they not one and all refer to the Bible as authority? Is it not also a fact that when some brave and honest pastor, such as Dr. Crapsey, Dr. Boyd, or a few others, breaks the chain that binds him to the fetich and attempts teachings suitable to the intelligence and grade of evolution of the present generation, you at once declare him anathema and drive him out of the Church? Suppose that our pastor were a professor of chemistry and that the instruction he tendered his pupils was the formulæ of some of the old alchemists for "fusing contraries"; or that he occupied a chair of medicine and taught the methods of Galen; students of the present day would not be expected to flock to his lectures. If he were a manufacturer and offered the customer who wished a modern plow a crooked stick, or the one who sought a flour mill a pestle and mortar, he should not be surprised

if the parties refused the goods even if he assured them that "their forefathers used these implements." Why, then, should he deplore the fact that the theology and the theological text-book used in the dark ages are not acceptable to the more evolved intellect of the twentieth century?

There has probably never been a time in the history of the race when men were more desirous of real instruction in spiritual matters than at the present day, or when they were more eager to learn the *truth* regarding the laws that govern the universe and their own being. They would welcome every advance in knowledge in these lines with as keen an interest as they feel in all evolution in science, art or mechanics. But the trouble is that in theological science alone there is no evolution.

The stunting and warping of the religious sentiment in man begins when, as a child, he is sent to the Sunday school. Much pity is felt for the Chinese children because of the bandaging and consequent crippling of their feet; but that is but a trifling injury when compared to the bandaging and crippling of the minds of children which is carried on in the orthodox Sunday school. The child of average intelligence is filled with wonder and curiosity. The desire to know the *cause of things* is inherent in his nature. He sees the sun, moon, stars, earth, people, animals, plants, and to him, greatest wonder of all, himself, and he desires to know by whom, how, why all these things came to be. Here is the opportunity to teach the child all that can be known of the Infinite and Eternal Source and of the wise and beneficient laws by which the universe is governed, and so implant in his mind a love and veneration that would make him "follow God" all his life. Instead of this he is told, has read to him or is given to read himself, the false traditions of a barbarous and ignorant people and is told that this is the "word of God." The information he receives about that God is that he is a cruel *person* who is watching for an opportunity to condemn him to everlasting torment and can only be prevented from doing so by the intervention of Jesus. The latter is placed wholly in the foreground, and in lesson, prayer and hymn,

worship, veneration and love for him are inculcated; not because he was a teacher of wisdom and truth, obedience to whose teachings would save men from the suffering and sorrow which are the results of wrong-doing; but because belief in and appeals to him will (they are told) enable them to escape the results of disobeying his own teachings. In fact, for the teachings of Jesus are very largely substituted the teachings of Paul, which in tenor, and especially in effect, differ widely in important points from those of Jesus. Instead of the child being taught and *shown* that he is a responsible unit of the great whole and that his good or bad conduct *must* tend to the misery or happiness not only of himself, but of all others, in this and future lives, he is assured that he is a moral pauper and dependent for all his needs upon what he can cajole out of the Deity by prayer and praise.

As the child advances in years he attends the public schools and the teaching he receives there as regards the origin and government of the universe does not coincide with his Sunday school lessons at all, and doubts about the latter arise in his mind. He goes to church and hears the old teaching reiterated and amplified. He becomes a man and begins to learn the lessons of experience—bitter experience, too often, that he might have been spared had he been taught the inexorable law of "cause and effect" in his Sunday school days. He still goes to church; but he has learned and is learning something of astronomy, geology, evolution and the immutability of the divine law that governs the universe. Perhaps for a time he tries to reconcile this experience and learning with what he hears in the Church or reads in his denominational paper. The effort is vain. Then he, consciously or unconsciously, drifts into one of two states of mind. He becomes an atheist or materialist, because the God that he was taught about in his youth has become to his advanced intelligence an impossible being, and as there is less mental labor involved in denying the existence of God altogether than in formulating a newer and a truer conception of the Supreme Intelligence, he adopts the former course.

The second alternative is the one most frequently accepted by men who no longer believe in the fetich, and it is by far the most hurtful in its results upon the conditions of the race. In this case the man who can no longer accept the unbelievable creeds and dogmas derived from the Bible—who cannot reconcile them with his reason, experience or education—simply ceases to think about spiritual matters altogether. He often continues to be a member of some church and attends it sometimes; but he does this merely because it is popular and "respectable" so to do; or for the same reasons that he would join the Knights of Pythias, or any like society, for business advantages or social fellowship. He acquires the habit of giving no thought or attention to spiritual matters because, like Stephen Blackpool, he has decided that it is "all a muddle." If his pastor were to preach a sermon containing the most vital and important spiritual truths, unless that preacher prefaced them with the statement that they were *truths* but were absolutely opposed to biblical doctrine, the kind of man we speak of would give them no attention whatever—would pass them over as part of the "muddle." Every man must of necessity have some ruling motive in life. This man, whose spiritual motives have been put in abeyance by false teaching, substitutes some purely material motives such as pursuit of wealth or pleasure, political or social distinction. If he is a man of naturally good impulses and honest nature, these pursuits will be carried on with little harm to his fellow-men; but with incalculably less beneficial results to himself and to them than if he had been inspired by the spiritual motive, realizing the eternal nature of his real self, his oneness with and responsibility to his fellow-beings, and consciously realizing that the thoughts and acts of his life were but a series of causes that must inevitably result in happiness or misery to himself and others in this and future lives—that he was a factor in evolution.

If the man without spiritual motive is a bad or selfish person, then there will be no restraint upon his action except human law, and this he may keep inside of, or evade. If at any time he should be troubled with qualms of conscience or

fear of future consequences from his misdeeds, he calls up one of the doctrines that he has in abeyance—"vicarious atonement," and thinks that at the last he will "accept salvation."

The fact stated by the preacher that "the women sustain the church" is doubtless true and is easily accounted for by any student of humanity. The spiritual essence is much more potent and manifests more strongly in woman than in man and is, so to speak, more *conscious* in her. She may be taught the God of the Bible and outwardly accept the description; but it is not the being which her spirit recognizes as the Supreme. The spirit in her recognizes the nature of its Source. Creed or form of religion makes no difference in her character. She may be Christian or Hindu, Mahometan or pagan, Protestant or Catholic, yet in each case her soul-perception of the Supreme Source is the same. Being naturally pure and compassionate all the suggestions of impurity and cruelty in the biblical teachings roll over her mind like dirty water over a sheet of oiled white paper and leave no stain behind. She is good, not because of creed or teaching, but in spite of them. Her support of the churches is but the expression of her innate spiritual feeling, just as in childhood her care for her doll is but the expression of her innate maternal instinct. In each case she knows that the thing is not what it purports to be, but she cherishes it for what it represents to her.

But the religious education of the children is largely in the hands of the woman. She cannot explain her real religious perceptions to her boys—she cannot explain them to herself—so she gives him the "words" with the idea that they mean the same to him as to her. But they *do not*. So the trouble begins. The mother may give her little girl the doll and she will joyfully accept and keep it; but if she gives it to her little boy he will either cut it up to see what it is made of or throw it aside as something he has no use for. They will treat creeds the same way.

If the preachers and the churches will cast aside fetichism, cease to slander and bring into contempt the Eternal Source

by giving it the character attributed to it in the Bible; teach the wisdom and power and sufficiency of Divine Law; inculcate Jesus' doctrine of salvation by works of brotherly love, unselfishness and purity of life; call science, philosophy and the common sense of men to their aid; give men a God that they can "follow" and women a creed that will express their real spiritual ideas to teach to the children; in a very few years the complaint that "men will not follow God" will be no longer heard. You will still be "Christians" and real ones, for you will be aiding to give effect to the teachings of Jesus.

CHARLES EDWARD CUMMING.

SHALL MAN AND WOMAN MARRY?

The question of celibacy or marriage vexes the whole world,—at any rate the whole civilized world. There are mystic confraternities who discourage wedlock, claiming that it is a hindrance to spiritual development. Others as strenuously assert that no man's life can be complete without the love and companionship of a woman, and that it is only through the awakening of soul that comes by and through the love of a woman that man can reach heaven. Then there is the large company of undefined, pseudo-occultists, who taking no very positively dogmatic stand, suggest insidiously that a personal attachment is a hindrance to psychic progress, and that one's love should be a universal one, and embrace the whole world.

Somehow we cannot bring ourselves to bestow any great amount of brain effort on this latter class. As a general rule, men have some regard for a man whose convictions have passed the suggestive stage, and become *positive realities.* "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Either positive side may take this assertion as his own, still holding a certain measure of respect for the opposite side.

It is not our purpose to even touch, much less lay bare and reveal the carefully concealed mysteries of the higher mystics, or even hint at "the riddle that lies at the foundation," but we may profitably lay hold of principles that can safely become general definitions, and in as brief a way as possible, see what light we can bring to bear, without unduly throwing a lime-light illumination to emphasize either of the positive sides.

That the first recorded marital union,—take it as a symbolism or a fact as you will,—was a Divine provision or ordinance, no one can deny. A change had come over the nature of the race,—whether man was previously androgynic or not need not enter into the question. In the words of

Genesis II, 18, we read, "And said JEHOVAH OF ELOHIM, 'it is become not good for the man,—(literally the Adam,) to be alone in his solitariness.' "

Through what process had it become not good? Simply by the downward and outward movement of the life. Man had observed the pairing of animals, and the desire of a something distinct from, and outside of, himself possessed him. But the plane of action on which the animal paired did not fit the need of The Adam. He gave names to,—that is, saw interiorly the quality of the life below him, but it lacked the vitalizing principle of *soul love*. "And to The Adam found he not a helper as in his front." (Verse 20). Something higher, purer, and more Divine was wanted to make up the help-meet for the man. Has this deep longing become dissipated and extinct?

We pass the story of the trance, the forming of the woman, and come to the words, "And HE (JEHOVAH OF ELOHIM) *brought her to the man.*"

The lines of the poet recur to us with deepest meaning:

> "GOD never loved me in so sweet a way—
> 'Tis HE alone who can such blessings send,—
> As, when HIS Love would new expression find,
> HE brought *thee* to me, and HE said—
> 'Behold! *Thy Friend.*' "

And this is the only record between the covers of the Bible, that reveals THE DEITY as having anything to do with courtship or marriage. When next mention is made of the conjugal relation it had become an affair of caprice, carnal attraction, and barter and sale, and this condition obtains to-day. Not that we sneer at love and marriage, for it stands as a symbol of what is most holy in earth and heaven, "but the trail of the serpent is over it all." It stands,—to the view of the mystic,—as the soul's memory of some glory that it has lost,—and as GOD'S promise of what shall be again, when a purified humanity shall emerge, regenerated, from the Fire that burns in GOD'S crucible. The subject is an overwhelming one; but we feel we are "pushed by unseen hands."

The old mystic Paul had some tolerably clear ideas on the marriage question, although he seems to pass through contradictory states. He says "Let marriage be had in honor among all," (Hebrews XIII, 4) and in I. Corinthians VII, he expounds at length. In I Timothy V, 14, he counsels marriage, and in Chapter IX, 1-3, he scathes the celibates. And those who know how to read his epistle to the Corinthians, *in its mystic sense*, will conclude that he spoke, not only from the head of a man who *understood,* but also from the heart of a man who had *known* what a woman's love was.

The Master's words in Matthew XIX, 3-12, and Mark XII, 24-25, were absolutely misunderstood, and it evidently appears that He *did not intend that they should be understood.* The nature of the unions of heaven were as far beyond the comprehension of His audience of Pharisees and Sadducees as seems to be the case in this generation.

It has been said that no man finds heaven who is not led thereto by the hand of the woman who loves him. We believe this, if, like the first bethrothal on record, God has made her for him and brought her to him. This is rare in this day and generation. The vine that should have brought forth grapes is bringing forth wild grapes. There is only one thing to do,—wait patiently in the condition in which we are, and honor the *semblance* of this most holy institution of God because it is a semblance of it.

Dante's "Divine Comedy" carries a significant lesson. In his tour of exploration through Hell and Purgatory, his guide was a man,—Virgil. When he came to the portal of heaven, Virgil surrendered him into the care of the woman of his love, Beatrice. The conditions of human life which partake of the qualities of perdition and purgative discipline man may gain the meaning of through experience. But no hand lifts the curtain to admit the light of heaven into a man's life save the hand of the one woman whom God *makes for,* and *brings to him.*

Θυρωρός.

PHILOSOPHY OF SUICIDE.

Self-destruction has been practiced in all periods of the world's history; but the percentage of population ending their lives in this way has not been uniform throughout all ages, nor has the proportion been equal in all countries. In ancient times, before the Christian Era, suicide was quite common in heathen lands, as many parts of Asia, where the people were civilized but only moderately enlightened; much less frequent among highly enlightened peoples, as the Romans and Greeks; while it was a very rare occurrence with savage tribes. But after those nations which had stood first in culture and enlightenment began to degenerate, the practice became more and more frequent until most of the men occupying prominent places in political and social affairs died in this way.

In order to discuss the subject intelligently, it is necessary to consider the circumstances and conditions that lead to the act. In pagan countries it has usually been the result of superstition; the victims placing a low estimate on life. Their religion teaches them that the spirit has always existed, and, on account of sin, it was placed in the body as a penance, and therefore a person, by killing the body wins a victory over the spirit. With these people self-destruction is considered not only justifiable, but a brave and honorable act; therefore slight provocation, such as insult or disappointment, serves as an incentive.

In many heathen lands it is frequently resorted to to avoid physical suffering, even when there is no impairment of brain function or mental discomfort. In fact, except in those cases resulting from religious influences, suicide is always caused by suffering, either mental or physical. Life is held so dear and valued so highly that law and society justify the employment of any means or measures, even the destruction of other lives, for its defense or preservation. Hence the natural assumption is that it would require an influ-

ence of great magnitude to induce a person to kill himself. That influence might be religion, dementia, mental or physical suffering, dread of punishment, or that inexplicable tendency to suicide which surprises the friends of the victim and puzzles the student of psychology. The first of these does not greatly concern this country, because we have no sympathy or tolerance for a religion that teaches its adherents that they can hasten their entrance into eternal joy by taking their own lives. Nor are we, in enlightened America, so much interested in suicides that have physical pain for their incentive, as are those countries in which medical science has not advanced far enough to promise relief to victims of disease. In countries like the former it is seldom that a persons ends his life by violence on account of physical pain until the disease has undermined his reason. His courage is sustained by hope of relief through medical science, while in heathen lands, where disease is considered a disgrace, there is little mystery about the prevalence of suicide.

Acts of great importance are performed only after deliberation, and no one does a thing deliberately unless he expects to be benefited thereby. The only hope of gain through self-destruction is relief from conditions that seem unbearable. The actor is impelled by no other motive. While this mental strain and agony exist there is no pleasure or enjoyment in anything. Even circumstances that are calculated to promote happiness only add to his distress. To witness the enjoyment and cheerfulness of others renders, by comparison and reflection, his own state the more intolerable. He thinks of his troubles during all of his waking moments, yet those thoughts are to his mind as sand to an inflamed eye. The clouds between him and the sunshine of comfort seem to thicken. Time only lessens his self-control, because his mind becomes more tender and sensitive as each succeeding circumstance of a disagreeable character bears on his impressionable nature with increased weight. He imagines no condition worse than his own. Thoughts of any other are alluring to him, therefore he severs the thread of life.

One not uncommon class of suicides is the result of self-

condemnation and dread of punishment, both legal and social. The victim realizes that he has committed a serious transgression, and an acute conscience and vivid distinction between right and wrong produce a penitence that grows into insufferable remorse and contrition. He would give everything for a retraction of his evil deeds; but they cannot be recalled. They haunt him by day and drive sleep from his couch by night. He can see no remedy, because, if the law has not apprehended him, nor society found him out, his deeds and thoughts must remain pent up within his own circle of imagination to harrow his bruised and lacerated conscience; or, if the hand of justice be laid on him he imagines that the punishment, through legal mandate and social ostracism, is beyond his endurance. He cannot console himself with thoughts of a purified character, through the expiation of his crimes, penitence and subsequent social restoration, because observation has taught him that society never forgives. He is without hope, and feeling that he must get away from this burning shame and blistering remorse, resorts to self-destruction.

The decision to take one's own life is never of sudden development, as it is frequently understood to be; but it is the culmination of continued and repeated experiences and influences of a disagreeable character. No one hunts up a rope capable of supporting his carcass, or hurries to the drug store for poison, because some one has insulted him, or because he has just sustained a financial loss, but many days of painful worry and agonizing insomnia had already prepared his mind for the act, and the insult or loss was only the "last straw."

If we attempt to condone the act of suicide we are met with the assertion that no one but a coward will take his own life—one who lacks the courage to face and overcome the trials and perplexities of life—that the responsibility rests altogether with himself; but a thorough investigation of the influences that lead to the act, would very probably induce a modification of the assertion. At the time a person commits suicide there is a changed condition of the mental faculties

which disqualifies him for bravery. As well accuse a sick man of laziness because he does not work. He does not become sick to avoid work, nor does the suicide assume an abnormal state of mind for the purpose of killing himself. The nerve centers that control the heart and lungs are irritated and the functions of these organs are impaired; breathing is slow and incomplete; the blood is imperfectly oxidized; the brain is impoverished, and the mind is subject to intense exaggerations, if not monomania; and now, if the dreadful climax is reached shall it be attributed to cowardice?

WILLIAM HINSHAW, M.D.

OUR NATIONAL CONSCIENCE.

A Ghost Story—In Allegory.

Once upon a time, there landed upon the shores of this Western world, a strong and able-bodied Conscience. Bred amid dangers and difficulties, this Conscience had become capable of feats of strength almost too remarkable to believe in now-a-days; and alone and unaided, it set about making for itself a home in the wilderness it had found, where it could have freedom to be true to itself. In freezing times and times of famine; through lonely days and anxious nights, it lived exultantly on, carving out its future with brave heart. Through many temptations, it lived honestly; through many perils, dauntlessly; and, at last, when necessity arose, it fought gallantly for its independence, and won its home, free and unhampered.

Then it set about the work of furnishing the large and beautiful abode it had acquired, and of forming a system of caring for it. Wisely, Conscience chose, of many ways, those that seemed best suited to insure happiness and prosperity; but, as though jealous of the fair future of this "sweet home of liberty," at once insidious foes gathered clamoring at its doors, ready to attack and harm. Why, just where and when, or how the noble Conscience fell a prey to these marauding forces after living so strongly, so bravely, through divers dangers, who can say? But greed of gain, self-interest, conventionalities, pride, conceit, vanity, selfishness in many forms, insinuated themselves; and Conscience, struggling long and torn with many trials, weakened at last, sickened and died when the Spoils System took deadly hold upon its constitution.

The loss to the Nation of the Conscience which had constructed it, was great indeed; and many times, the story of the beautiful home for freedom, right and peace, seemed at an end—to finish as a dream, impossible of realization. One

thing alone availed to hold the home together. The Ghost of Conscience walked abroad at times, and most opportune were its various appearances. Its greatest success as an apparition occurred at the time of the Civil War, when, after many futile attempts to materialize sufficiently to become visible, it burst forth, quite a glorious ghost and helped to free the slaves; but it hid its diminished head during the Presidential election of 1876. Gently it has wavered to and fro in dim and mistlike shape, whispering "Arbitration," and of late it is sometimes seen with the cloak of Civil Service Reform wrapped about its attenuated form. At times, it reincarnates portions of itself in men, who stand out from the crowd and try to stem the tide of wrong and failure; and, not many days since, an appearance was recorded, when holding a gold dollar aloft, it rallied millions about it and saved the best honor of our country.

The soul of our nation struggles to rise; to meet and to accomplish its manifest destiny, which is the harmonizing of the most diverse interests—those of the rising and the setting sun; those of the warm lands and the cold; those of the rich and the poor; the intellectual and the undeveloped; all gathered together in one broad abiding-place. It is working out, on a larger scale than ever tried before, the "brotherhood of man," thus slowly, but surely, leading up to the "federation of the world." The soul of a nation needs something greater than an uneasy, flitting ghost to aid it, triumphantly to reach this glorious goal. How shall we lay this disturbed spirit, how quiet its restless endeavors and relegate it to the Land of Shades, where it may repose in well-deserved peace? How shall we create in its place, for our sorely-tried Nation, a very-much-alive and active Conscience, which shall be as "a cloud by day, and pillar of fire by night," steadily leading it to victory? This is our puzzle to-day. Let us try to solve it.

We are suffering from that bane of sudden success—externalism. That which we possess externally, our houses, our lands, our jewels and clothing, our travels and our entertainment,—these are become paramount, and we have them,

willy nilly. The Conscience which came here hundreds of years ago had tested the value of all these things and found them worthless, as primary gain. We make them primary gain. It had given them all up for its own dear sake, for the sake of that which is righteous. So must we.

As a nation, we are newly-rich in external possessions, and our sense of rightness and justice, of mercy and love to our fellow-man, is lost in greed and in the fear of losing these possessions. Our inner light is quenched in the darkness of supreme selfishness. That light must shine again, or all is lost.

It is plain that our home must be cleaned and refurnished. Must not our guide in this undertaking be the resurrected Conscience that built us, our center of action that same sense of rightness? That note which made us and is lost, shall it not be sounded again, a clarion-call to the Nation's better life?

From the thief in the statesman's chair to the pilferer in the kitchen, Conscience, the only true guide to rightful, and in the end, successful living, is stifled. Conscienceless, we are without rudder, and the sails of our ship of state, though filled with the breezes of plenty, but carry us toward the shoals of mistake, where wreck awaits us. Plainly proved of late has it been, that our nation may be financially prosperous, that crops may be plentiful, that we may be at peace with all the nations of the world, that our industries may be thriving, that we may have wealth, art, business,—yet, if we have not trust in our fellow man, we have nothing. We can have trust in him only as he is a man of conscience, of integrity, of truthfulness and honor. Our basis of life is not trust in banks, trust in the policy of nations, trust in plans to readjust, or trust in any outward effort. It is primarily and intrinsically, trust in one another, and until we can have this, we are helpless.

When we say, "In God we trust," we mean practically that we trust in the goodness, the integrity, the honesty of mankind, in conscience or a sense of rightness, or fair play. Appropriately, indeed, the old phrase disappeared from our coins as confidence almost totally disappears from our life.

However, of late, there has been a happening which was perhaps, one of the periodical appearances of the ghost. When the mercenary, in most dishonest form, attacked the very heart of our financial world, something arose there and flung the conscienceless back upon itself, and it perished, for the time at least. Whether this shall prove to be the same old ghost, making one of its intermittent attempts to warn us of danger, or whether it is the first act of a newly-born Conscience, that is to remain with us and grow and develop through all departments of life, to save us, who can tell?

This will be as the nation wills; and the nation can only will as each individual produces his dormant Conscience from its hiding-place, and, in whatever station of life he may be, whether prominent or obscure, fan it into active life and practice in all ways, large and small. Thus, by aggregation, may we once more become possessed of a National Conscience. This is the only true patriotism and the only workable basis upon which we shall be able to keep our part of the world a-going, the only banner under which we may safely march toward our destiny as a nation.

BARNETTA BROWN.

TIMELY PRAISE.

You will tell how good he was
When he's dead.
How he saw his work to do,
Went ahead;
How each act of his was kindness
Unalloyed;
How by pestering trifles he
Was not annoyed;
How his enemies by virtue
He did rout.
"Judging all he was a saint
Without a doubt."

Why not tell him while he lives,
Just a few
Of the worthy things you're sure
He can do;
He would rather have a good word
Timely said,
Than be called the best of saints
When he is dead.

MAUDE SWALM EVANS.

THE FATHER'S GIFTS.

From His store of great abundance,
From His store of wealth divine,
He provides in full redundance
That the growth shall not confine.

To His brutes He gives sensation;
Feeling is His human's lease
That all work to right relation;
To Immortals gives He peace.

BARNETTA BROWN.

DEPARTMENT
OF
PSYCHIC PHENOMENA

For the study of the subtile laws of Life and Being, and the deeper consciousness

NOTE: This department will be open to earnest consideration and wise conclusions on any of those subjects which relate to the finer forces of nature as expressed through the subtile forces of the mind, and to the deeper mysteries of the inner nature of man which appear to express through the various phenomena that attach to occult and supersensuous modes of activity. These are often classed as "Thought Transference" or "Telepathy," "Mind-Reading," "Clairvoyance," "Trance," "Mesmerism," "Hypnotism," "Psychic Aura," "Psychic Presence," "Spiritualism," "Double Consciousness," "Somnambulism," "Mysticism," "Mystic Symbolism," etc. Underneath the most of these subjects, which are as yet little understood, definite law is always to be found. A vast field of inquiry lies before us and the development of knowledge of the actual underlying laws is most important.

Carefully prepared material, based upon facts and presented by thoroughly honest contributors, will receive careful attention here, editorially, and will be used where practicable. The action of the mind in Dreams, especially in the symbolic dream, the conveyance of ideas through Thought-Transference; and particularly the establishing of action in life through these means—these are points that lie nearest hand for immediate investigation. Carefully written letters may be used in a Correspondence Column.

The coöperation of interested individuals throughout the world is invited and very much desired. No monetary payment attaches to this department work. The truth, uninfluenced, must prevail.

PSYCHIC EXPERIENCE.

"What does it do?" and "How does it do it?" These questions meet every phenomenon of Nature, and every mechanical device of man's invention. To some degree the same queries are present when psychic phenomena are claiming attention, but generally the sense of the mysterious overpowers the calm consideration of such subjects, and therefore the scientific explanation is barred off. Then ignorance and superstition throw their web over the human vision, and we continue to "see men as trees walking."

To be fair to "Nature" and just to ourselves, we should bring our highest powers of reason and unbiased judgment to bear upon this question of what really takes place in these psychic phenomena.

The following experience comes to us from a well-known friend whose intelligence and integrity are beyond question. We think it presents an opportunity for a clear explanation of the *modus operandi* of the mind's activity under psychical conditions of strong intent.

Here is the story: Mr. and Mrs. T—— were living with their family of young children in the then outskirts of Brooklyn, N. Y. Their house was one of several whose piazzas adjoined and the roofs of the piazzas ran on a level with the second story windows—a plan of building quite in vogue at that time.

Next door to the T——'s came to live the family of Captain H—— of the United States Navy. Mrs. H—— was an invalid and seldom was seen by the neighbors. Capt. H—— was ordered off on a cruise soon after settling in the new home. An adopted niece, twelve years old, and the maid servants were the other members of the family. Mrs. T—— called upon Mrs. H—— soon after her arrival and occasionally sent in some dainty dish for the invalid, but there was no intimacy between the families. Mrs. H—— said upon one occasion to Mrs. T——: "Your cluster of bright children and evi-

dent happy home life interest me very much, and Capt. H—— told me when he left that if ever I needed neighborly help to turn to the T——s." Because of her invalidism it so happened that Mr. T—— had never met the Captain's wife.

One night about six months after the H——'s arrival, Mr. T—— was very restless; and his wife who occupied an adjoining room with her young baby repeatedly inquired the cause of his wakefulness. He assured her he was not ill, or worried about anything. Business was as good as usual, etc. Finally she went into his room, felt his head and pulse. He laughed and said, "I tell you I'm not ill."

"But what *is* the matter?" she asked.

"You will laugh at me if I tell."

"No, I will not."

"Will you promise not to laugh nor to worry?"

"Yes, I promise."

"Well, this room has spirits in it and one, a woman, wants me to go with her out of that window."

"Why don't you go?"

"Well, I'm not quite ready to join such company! Now she motions for *you* to come too."

By this time Mrs. T—— was really alarmed about her husband's reason. and was thinking how to send for a doctor. (This was before the day of telephones.) She turned out the gas, went back to her room to think what to do. In a few minutes he called, "Don't worry; you have driven the spirits away. I'm all right." At that moment some one rattled the window blinds and called: "Oh, Mr. T——! Mrs. T——! Oh, do come, do come! I don't know what is the matter with Auntie!" And there outside stood the little niece of Captain H. Mrs. T—— at once followed her through the window and along the roof to her Aunt's room, which was divided from Mr. T——'s room by the wall of the two houses. Mr. T—— knowing the active duties likely to fall upon him, waited to dress, accordingly, then hurried next door by the way of the piazza roof.

Mrs. H—— was dead; but the niece and the ignorant Irish maid thought she was only in a severe faint.

In her bureau drawer she had carefully placed addresses of her family, and of her physician, and had explained to the little adopted niece just what to do in case of "anything happening to her." Mr. T—— left his wife in charge, and he attended to summoning the family and all such duties.

When he first saw the seemingly sleeping face, he turned to his wife and said: "This is the woman who appeared to me as a spirit. You see she wanted help for this poor little girl!"

Little Nellie told them that her aunt had felt better that afternoon, but in the evening had said she was weaker. She reminded the child of the addresses in the bureau and also that she was to go at once for the T——s if she should be worse.

Nellie said her aunt listened with a smile to the whistling of Mr. T—— as it floated in from the other house. He whistled very musically, and quite like the flute, which he played with really musical feeling, and it was a habit of his to whistle softly when dressing or undressing. Nellie said that just before turning over in bed her aunt had said, "There's Mr. T—— whistling away, happy as ever, happy as ever!" These were her last words.

EXPLANATION.

What is the explanation of this experience? That it happened, there is no doubt. To understand it we must understand the nature of the finer part of man's being. To our mind the following fully accounts for it and upon a rational scientific basis.

In the first place, we must recognize the important part ever played by *the mirror* in nature's plan and work. How many ever realize the subtle power and underlying action of that mirror and its law.

As you read, please stop for one moment and think about it—about the *mirror*. REFLECT upon it.

Well, there is a wonderful mirror—the mirror of the mind. It is from that mirror that we get all that *appears* on any plane of existence.

The Creator reflected his Idea of Man upon the mirror of his consciousness, and so made man *in his image.* All of the One I am is ever being shown forth through the reflecting of the Law of the Mirror. This Law acts upon all planes. Man gets all he knows by the direct or refracted images of this universal mirror. All knowledge comes first into our consciousness in picture form, and then we reflect these picture ideas, and so send out our thoughts into action as whole or individualized things, the activities of whose existence are felt by all who are sensitive to them.

This law of the mirror and its images explains the scientific action of mind in the psychic experience just related.

Mrs. H—— was greatly interested in the T—— family. Her thoughts were often with them; she had faith in them, in their kind-heartedness; *She had no fear* of refusal if she turned to them for help; so the thought-current was whole and direct. She had probably often realized that her death was near, and had as often pictured in her mind the coming of Mr. and Mrs. T—— to her niece's help, had even seen them use the piazza roof in coming.

Her last thoughts were of them, and only shortly before her death she had repeated to Nellie directions to call upon them when necessary.

Everything points to a vivid picture in her mind of calling them when she should die. That idea was pictured in mind and directed by Mrs. H.——'s intense desire to the consciousness of Mr. T——. He saw the picture reflected, and the result was the help she wanted for the lonely little girl.

We now have in our ordinary life the wireless telegraph. It will not be long before we shall have telepathy well developed, and the wireless telephone will supersede the one now in use. Then the flashing of images upon the mirrors of our consciousness will soon cease to startle us, and will become a common mode of communication.

The great law of mirror-action must be understood in its broadest sense, and not be confined in our interpretation to one form, but include all forms. Words have form. Musical notes have form. In fact, activities of all kinds have forms,

and these forms are mirrored and reflected. The direction, intensity and *unbroken purity* of thought-currents all combine in bringing the pictures into objective recognition, or expression. Superstition, dishonesty, doubt and materialism blur the mirror, and we either fail to see the reflection, or see it distorted.

THE WOMAN WHO UNDERSTOOD.

(A Psychic Story.)

It was a murky night, heavy with the promise of alleviating showers. We were all more or less depressed and preoccupied. Conversation lagged painfully, and then took on an unusual twist. The Professor was speaking of the narrow borderland dividing life and death, when the little widow—usually such an attentive listener—began to show an impatience to speak. Finally the Professor fixing her with his short-sighted stare, said: "Proceed, my dear Mrs. Ashe; your manner plainly bespeaks an inspiration."

Flushing for an instant at finding herself the center of observation she said hesitatingly: "I have in mind an experience which I think may interest you, and to-night I feel bold enough to tax your attention."

Our Mrs. Ashe talked but rarely; but whenever she did, it always proved interesting, and we all settled down with a comfortable sense of entertainment to come.

"On the 1st day of May, ten years ago, I moved to a section of New York previously unknown to me. During the first night of occupancy of my new home a tenant in the adjoining apartment was stricken down, and died a few days afterward without having regained consciousness.

"The weather being unusually sultry, all windows were open, and the labored breathing of the dying man could be heard as if within my own apartment. Needless to say, my rest was broken, and my nerves on edge. When night fell, on the day of his death, the entire house seemed to settle down to an insistent stillness begotten of exhaustion.

"How long I slept I do not know. I awakened with what

appeared to be the grayness of dawn stealing in at the window. Turning on my pillow with a sigh, that the night had gone so quickly, I caught sight of a tall man standing at the head of the bed. My first thought was 'a burglar,' and I lay perfectly quiet, petrified with fascinated fright, but when he neither spoke nor moved, I became more rational. I sensed that the light which I had mistaken for dawn in reality emanated from him. His features were perfectly distinct, and I noted that he was well dressed in every detail to the point of elegance. I found myself, in a detached way, calmly ransacking my mind for some clue to his identity, and an explanation of his presence in my bedchamber, and to assure myself that I still retained the power of action, I sat bolt upright in bed. From that position he seemed more in the flesh than ever.

"He raised a long white hand and brushed back from his forehead a lock of dark hair. His lips moved and a well-bred voice said: 'You have helped me, and—' It was then that my overwrought nerves gave way, and I screamed frantically time and time again. The room grew dark with the darkness of night and he was gone.

"By that time windows were being thrown up all over the house, and everything was in an uproar. So sure was I that my visitor had been a living man, and not a hallucination, I insisted that my maid carry a light while I searched every nook and cranny. After a fruitless quest I allowed myself to listen to the theory advanced by a superstitious servant that it might be the spirit of the dead neighbor hovering about, and was persuaded to attend the funeral in order to get a glimpse of the deceased, who, to my great relief, I found had been short, stockily built, and of blond complexion. In lieu of a better explanation, I was forced to the conclusion that I had been the victim of a most realistic nightmare."

Mrs. Ashe rested a minute and then continued: "About six years afterward I visited a fashionable relative in St. Louis, who lived in Westminster Place. One evening she gave a dinner party; the man who was to take me in, one of the city's most brilliant lawyers, was several minutes late,

and there was only time for a hurried introduction, and we were in our hostess' wake toward the dining room. That it had only been necessary for me to smile acknowledgement to the courtly bow was well, as I could scarcely control my knees sufficiently to stand upright, and my voice was beyond me.

My dinner-partner and my vision were one and the same. How I went through those first few minutes I cannot tell. My desire to run away was conquered by a stronger desire to solve the mystery. Turning to get a better look at the man at my side, I was met with a quizzical smile.

" 'I beg your pardon,' I stammered, 'I've been unpardonably rude, but I—I've been far away.'

" 'I see,' he said as he smiled genially, 'but do you often take such long journeys as this one? I've been trying my level best to interest you in everything, from the beauty of the dinner decorations to the political situation.'

"His friendly banter helped me to regain a semblance of composure, and I was able to go through the dinner without further lapses. Meanwhile I was strengthening a resolve to carry out a certain plan of action, and as my determination along those lines grew my nervousness subsided.

"Just before the general leave-taking I took the opportunity to ask my dinner-partner to overlook the peculiarity of the request and give me a few minutes of his time at his earliest leisure, taking particular pains to impress upon him that I wished the few minutes to be free from interruption. If the strangeness of my request startled him he was too polished to show it. It was agreed that he should call the following day at an appointed hour. He was punctual.

"After a perfunctory greeting I told him what I have told you. During my recital he sat motionless, his dark-grey eyes never leaving my face. When I had finished he arose and walked nervously up and down. How my story had impressed him I could not guess, but when he finally took a chair directly opposite I saw he was deeply moved. His voice trembled as he said:

" Madame, you've helped me to straighten out a matter

which I had long since despaired of ever untangling, and if you will bear with me I'll go back to the beginning.'

"This is what he told me:

" 'I am by birth an Australian, and was educated at Oxford. While at the University I met a man to whom I took an especial liking; the feeling being mutual, a strong friendship grew up. He, as well as myself, was the son of well-born English parents who had emigrated to Australia, although he, at the time of which I speak, was an orphan. After graduation he conceived a wish for America and persuaded me to go with him. My parents were bitterly opposed, but nothing could avail. America was only a name, but my love for my friend was a deep-rooted fact.

" 'Education and ready funds smoothed the way. I took up the law and my friend following his natural bent went in for journalistic work. Full of the joy of living we made many friends and received a fair measure of success.' He sat for a long time thinking, staring into the open fire as if loath to go on.

" 'The hard part is coming now, and I will not bore you with details,' he continued. 'Suffice to say the inevitable feminine came. We both loved for the first time. She loved my friend. They became engaged. There were serious accusations made against him, the nature of which does not affect this story. Certain information came my way which seemed to prove his innocence. I was a coward, and did nothing. Later the papers came into my possession which proved beyond doubt his innocence—I burned them—then I became a scoundrel.

" 'Afterward I could not bear to be near him. His affection, of a necessity, cut me as a red-hot knife. I broke away from old surroundings and came West. She died shortly after I left. He wrote me. I never answered. Years of brilliant days in my profession and hellish nights of remorse followed.

" 'One night, about six years ago (I could give you the exact date from an old memo.), I dreamed that I saw my friend on a death-bed, and in his incoherent mutterings he

was calling me. A white-capped, white-uniformed nurse was fanning vigorously to give some relief. I awoke in perspiration, but after a time I again fell into a troubled sleep only to again see my friend and again hear him gasping and calling my name. The same thing happened several nights in succession. The vision was at first vague without clear form, but at each repetition it became more distinct and his calling more insistent.

" 'One night I could stand it no longer. I got up, dressed and went in the street. I walked out past the fountain, not knowing or caring where, but only with the one desire to get away from that voice calling, calling. I found myself finally in an open square. I literally dropped on a bench, I could go no further.

" 'Suddenly a chilling atmosphere swept across the warm air of the summer evening, strange and unnerving. I was deathly ill. Then in an another instant I was in a house, and I knew that somewhere in that house was the room in which he was calling. Over everything was a hazy mist through which the people I met were but dimly outlined. I explained that they must help me find him—that he was calling to me; that I could save his life with the confession I had to make, but they only smiled pityingly and turned away. At last I entered a room where the mist seemed to have cleared, the objects assuming a concrete form.

" 'There I saw a woman, and when I told her of my quest she listened sorrowfully and told me it was too late—that he was dead. Then suddenly as if she took pity on my sufferings she said "Wait." She was away for what seemed a long time. When she returned she said softly: "He has known about it almost from the first, but forgives you, and in spite of all loves you—and bids you be at peace." As I started to thank her she suddenly screamed as if in terror and all became darkness.

" 'When I awoke it was broad daylight, and I was in my own room. Of returning there I had no recollection, but that my soul had taken a wonderful flight I knew. Heavy shackles of weary years had fallen from me, and from that day there

has been given me a strange peace that is past my understanding.'

"He turned to me and said, 'You were the woman who understood,' and his outstretched hands clasped mine, and we knew that it had been given to us for one little minute to span the chasm which stretches between the Now and the Infinity." CHARLOTTE SHAW.

To do nothing evil is good; to wish nothing evil is better.
—*Claudius.*

Nothing is at last sacred but the integrity of your own mind. Absolve yourself to yourself, and you shall have the suffrage of the world.
—*Emerson.*

Only from the noble soul can what is noble come.
—*Schiller.*

Occupation is the scythe of time.
—*Napoleon.*

One hour in the execution of justice is worth seventy years of prayer.
—*Mahometan Proverb.*

Good, the more
Communicated, more abundant grows.
—*Milton.*

The world is a looking-glass and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it and it is a jolly, kind companion.
—*Thackeray.*

"Thou hast another eye, an eye within, far more piercing than the other thou speakest of; one that beholds at once the past, the present and the future; which diffuses through all things the keen brightness of its vision; which penetrates what is hidden; investigates what is impalpable; which needs no foreign light wherewith to see, but gazes by a light of its own, a light peculiar to itself."
—*Hugo of St. Victor.*

DEPARTMENT
OF
METAPHYSICS

For the Practical Application of Principles to Life, Health and Character

ELIZABETH F. STEPHENSON, Editor

NOTE This department will be devoted to the Healing Philosophy and such phases of thought, experience, demonstrations and knowledge as may help in intelligent ways to spread the true healing knowledge and develop its legitimate powers.

Articles that are thoroughly sound and instruct without befogging or misleading the reader will be inserted as received and approved, but no money will be paid for the writing. The department work is a labor of love and appreciation with us all, and must stand as such.

THE METAPHYSICS OF HEALTH.

The subject of health is always among the foremost objects of life. How to obtain it when it is not actively realized, and how to retain it after it has been regained, are questions that occupy the mental attention of at least nine-tenths of the thinking community.

But before these problems can be adequately answered the real nature of health must be understood. The common conception of health is a state in which one "feels well;" and by this perhaps most persons mean a state or condition in which no obstruction is recognized to the matter of feeling satisfied with one's condition in life—personal contentment. But all of this can be apparent, and yet often be far from a healthy condition. Feeling often rests largely upon a matter of desire, and whether it be satisfied or unsatisfied. Desire often misleads, in more ways than one; and the judgment may be wholly biased by a desire to feel right regardless of whether action be right. But that which would be right in one way must be right in all ways, else it is only partly right.

Health is wholeness; and health in the absolute degree must be wholeness that is ultimate. The wholeness of health, therefore, must include all phases of the life of the subject. This would be health for the body—strength and normal action; health for the mind—a clear understanding, sound reasoning and contented attitude toward life; health for the soul—purity of purpose, wholeness of comprehension, and selfless recognition of whatever is real and universal.

All of these expressed together in one individual life constitute absolute health—individual wholeness of life in the human being.

Unless wholeness of comprehension is active within the soul-nature the mind does not reason in wholeness of thought. The body is only an instrument of the mind, and repeats in nerve tissue and muscular movement the action generated by the mind, in all the detail of its many purposes. It, however, shows forth nothing but what has been previously established in the mind through some of the processes of conscious thought or of subconscious impression; therefore, if wholeness has not been included in any of the mental conceptions it will not be accurately expressed by the body. There will be a physical lack exactly corresponding with the mental absence of action.

For these reasons, which are fundamental, health for the body, to be right and reliable, must begin in the mind—consciously or subconsciously. It had its first degeneration there and any line of action which can reëstablish the normal condition there will relay the correct foundation for future healthy condition with the body in corresponding ways. Purity of spirit, therefore; right purpose in soul comprehension; and sound reasoning in the comprehension of principles by the mind, in its thinking about life,—both here and hereafter—all these constitute the wholeness of being and of living that may manifest in health which is real, perfect and true.

As this cannot come about or exist in physical condition alone, health can not be entirely a physical proposition. Even the physical part of any improvement is an outcome of changed mental action, though often in subtile ways, through

the subconscious mentality; therefore, the metaphysical activities of being are fundamental to all life-action that expresses through health; and health to the body is the result of wholeness in the mind.

THE GAINING OF KNOWLEDGE.

The subject of healing by finer means has been before the public for years; now, and every year it seems to become more important. The chief need at the present time seems to be a reliable teaching of right ideas, that can be trusted to convey information that may be depended upon in practical work. The many different methods of both practice and teaching may all do good in leading people out of the dense ways of past ignorance; but there are certain fundamental ideas that are important to permanence in understanding, in mental science as in all lines of thinking, and these should be the basis of all teaching.

Some slight variation may at times be allowable in the detail of methods of reaching inquiring minds, but no deviation from ideas that are fundamental to the philosophy can be made without loss of some part of the understanding that is necessary to the right development of the power of the mind to heal infirmities.

The right course to pursue in the pure metaphysical system of healing contains exceedingly interesting processes, which also convey the most important knowledge in ways that make it enduring. An understanding of life that may carry a true healing power is of such great importance to the human family that we cannot do too much in finding ways to spread it among those who are ready to receive the knowledge and accept its service.

These columns are open to just such a work as this, and through them we intend to continually present ideas that are helpful and reliable. Our contributors and correspondents have here the opportunity to help in what should and may easily become a great work for good in this perplexing personal life.

THERAPEUTICS—LAW AND TESTIMONY.

In the interesting paper by Dr. Mitchell briefly discussed, in the last number, reference is made (as reported,) at its close to the fact derived from Plato, that the

> "Wise men in Greece two thousand years ago believed in the use of influentially worded advice in the treatment of disease."

Plato was born 429 years before Christ, and so far as he discoursed upon therapeutics, which he included in his doctrine of the Soul, he might be honored as, in some deep sort, the founder of what our wise modern neurologists call psychotherapy.

It would be as easy, as interesting, to trace the subject back to Pythagoras and beyond into the more golden Age of his forbears in philosophy, to India, and find in the profound and minute revelations and discussions of Shivagamma, and the Tatwas (breath), all the truths and theories found in the therapeutics of these galvanic times, including the erudite ideas of some of our modern neurologists, set forth and methodically tabulated and applied with great subtlety for the benefit of the ignorant and the afflicted. But *qui bono?*

The Master of Masters, the divinely-sent Teacher of Teachers, the Son of God with Power—the Christ,—is the infallible teacher and guide, the revealer and the revelation, and to Him we must needs go as to the unfailing source of knowledge, to learn the secrets of success,—the true therapeutics,—if we would honor our profession by *healing* the sick and not merely doctoring them. All other learning, important as it is, is secondary to this. Neurological science, Anthropology in its largest interpretation, and Ontology,—three great words covering what the wise physician is supposed measurably, at least, to understand,—studied and pursued under the inspiration of the spirit of Jesus, the Christ,

would soon result in banishing all the errors of medical practice and usher in the millenium of Healing Power.

In the study of the Christ life we get glimpses of the sources and methods of His power. It is not satisfactory to many to say that He performed his wonders, healing all manner of diseases by his word and his touch, his thought or his breath, by virtue of His divine nature and without the intervention of means and laws to be studied and employed by us. It is not in keeping with his own words, taken all in all, to say that he charmed the pangs of hunger into sense of abundance, exorcised evil demons, opened blind eyes, cleansed lepers, restored hearing to the deaf, and normal sensation to the paralytic, and cured organic disease everywhere he went, by the exercise of supernatural power inherent in him as the Son of God and by this inherency alone. Men will differ as to these things, and it does seem that faith does not any more create and maintain the succession and perpetuation of these gracious powers which the Master employed and which he requires us to realize. We know that at times his disciples also healed the sick and cast out demons after his manner and by his method. Their touch was often potent to relieve and to cure, and their very shadows as they passed by, falling upon the stricken and the plagued, restored normal conditions. These cases would, doubtless, be classed as instances of "Faith Cure." The record is not meagre and ought to be interesting to such authorities and medical practitioners as Dr. S. Wier Mitchell and others of less prominence. But sometimes they fail. A scene of this kind transpired: A father brought his afflicted son to the disciples, that they might heal him. It was a case of convulsions. He was said to be under the spell of an evil demon which sometimes cast him into the fire and sometimes into the water. The disciples tried to cure the lad but failed. It was a desperate case, and their own lack of Self-Faith might have had to do with the failure. This fact was very humiliating to them. From all the circumstances we are bound to believe that, in the name of the Master, and by the exercise of powers like unto His, they were accustomed to perform such cures. But in this

case there was no virtue in their touch, no charm in their voices, and no authority in their command.

"*Bring him unto me,*" said the compassionate Christ, and here is the simple touching story of what followed:

"And they brought him unto Him: and when he saw him, straightway the spirit convulsed him grievously; and he fell on the ground and wallowed foaming. And He asked his father, How long time is it since this hath come unto him? And he said, from a child. And ofttimes it hath cast him both into the fire and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us. And Jesus said unto him, *If thou canst.* All things are possible to him that believeth. Straightway the father of the child cried out, and said with tears, I believe; help Thou my unbelief. And when Jesus saw that a multitude came running together, He rebuked the unclean spirit, saying unto him, thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and convulsed him much, he came out: and the child became as one dead; insomuch that the more part said, he is dead. But Jesus took him by the hand, and raised him up; and he arose." (Mark IX.)

SOURCES OF POWER

"And when He was come into the house His disciples asked privately, Why could not WE cast him out? And He said unto them, *This kind can come forth by nothing but by prayer and fasting.*" Please note that He did not intimate that the case was beyond them. There is nothing in the narrative to warrant us in concluding that when the disciples tried to cure the lad they were essaying a task beyond their province. There is no rebuke in the Master's words for presumption on their part. But to them there was a revelation,—and to us both rebuke and revelation. It was a revelation of one of the sources of His power. With the devoutest believer we may affirm His inherent Divinity, and on this ground alone many would claim exclusive power in Him; but we are confronted with His own statement that the *source* of the power to heal which the disciples and others had just seen Him exercise, was within *their* reach, by prayer and fasting—words which to them conveyed special meaning, but not beyond their

comprehension. We shall see that He found it needful and helpful to seek these sources within himself, and deep and high within reach of the prayerful will of his soul. His example bequeaths itself to us and the roll of centuries has not closed up the way to these sources of power which the Christ evoked, nor weakened it when obtained. He found recuperative and replenishing forces in retirement, in solitude, in secret consultation with Nature's laws, with Himself, and amid responsive elements and agencies unknown to the regular medical practice of His time—and utterly denied by the Anthropology and Psychology of to-day. The surprise caused to-day and yesterday by the successful treatment of diseases by irregular practitioners, following methods closely in touch with the therapeutics of the Christ and His immediate followers, as in the case of certain ministers already referred to, is a sad confession of ignorance and weakness in high places; and the denunciation of the intellectually and morally competent healers and their methods by the legally protected medical monopolists, however incompetent some of *them* may be, is a sort of modern satanic bluff. We seek no excuse for ignorance in any case, but, on the contrary, would exact of all practitioners, regular and unlegalized, the clearest proof of their competency by virtue of what they know of Anatomy and Psychology which a learned anonymous treatise over two hundred years old, declared to be the components of Anthropology. (*Anthropologie Abstracted,* 1655). But beyond this admirable and available knowledge is the essential masterful spirit informing the Will, inspiring the thought, vitalizing the breath, enthroned in the brain; through the body in touch with all material things, and from the spirit side tapping eternal sources of power.

After exhausting His physical powers healing and feeding, and instructing the multitudes, assisted by His disciples, the Christ, it is said, "*Departed into the mountain to pray.*" The meaning is not doubtful. He retires alone, from human gaze, from the sad sights of human ills, from the wild rout of human follies, from all distractions of the unappreciated ministry of love and self-sacrifice, from all human fellowship,

even, though sympathetic—to be alone: To be alone amid the ministering solitude of some mountain—some secluded eminence, physical or spiritual. And why, I wonder? Let us feel for reasons:

To hold communion with the unseen; to clasp the outstretched hands of almighty influences at some quiet tryst on the heights; there to open the portals of his inner life and admit the uprisings and the downlettings of the gracious powers and fellowships of God; to throw himself with absolute faith upon the sympathies and sweet upholdings of the spiritual world as well as upon the revealed presence of his Father, and to plumb the depths of his own Being. Some, or haply, all, of these inducements took the Master to his devotions in the mountain alone, or into the spiritual altitudes of His own being. Let us couple this most suggestive incident with the Christ's words already quoted, uttered in response to the wonder of the disciples why *they* could not cure the afflicted child—"This kind (of power) can come forth by nothing but by prayer and fasting."

We will need to ponder deeply and long this proposition before all its lessons and suggestions homestead themselves in our consciousness. It should not be beneath the dignity nor outside the province of the most learned neurologist, the most profound psychologist, the busiest medical practiser, and the honest adherent of every humane method of healing the sick, to search for the footsteps of the Great Physician and follow Him in one of his oft retirings in quest of power, to some solitude, physical or spiritual, all glorious with the light of the Infinite, and vocal to the soul's attention with the voicings of exalted, if invisible, entities, who shall instruct, encourage, strengthen and inspire. These paths lead to exhaustless sources of power. Nature's finer forces spring toward us whither these meditations lead, and if, on coming down from these vacation retirements in some mount of God, our faces do not shine with the lustre, of supernal communion, we are "renewed in the spirit of our mind" and are better qualified to heal the sick, both in body and in mind. It is as true now as ever that lives thus devoted and fashioned are

the potential forces in the world, its real directors and ministers of good. This is indubitably true, whether we have in mind Physicians, Ministers of the Church, or mere "laymen," who are to be rigidly excluded from the exercise of the art of healing—especially by suggestion methods—according to the *brutum fulmen* of most distinguished lights in the medical profession.

The essential Truth revealed and exploited by the Christ which we have been considering, is not a failure, and, in this sense, surely, no thoughtful person dare affirm that Christianity is a failure; but when you come to *materia* medica, granting worshipfully that many of its supporters and professors are among the most learned and benevolent of mankind, no skilled ratiocination can shield it from this verdict of both nature and grace—"Thou art weighed in the balance and art found wanting."

The doctrine brought to us and which we are to hold fast in faith and practice is this: That by what the Master called "prayer and fasting" a special kind of power is realized—a power which has direct and effective mastery over bodily ailments to remove their causes, and restore health. All this may not imply as a prerequisite in any person, high scholastic learning, or acquired knowledge of what our medical schools teach as science necessary to the proper equipment of anyone for practicing the healing art; but unquestionably the more correct and thorough one's knowledge is of Anthropology which is not limited to the science of the structure and functions of the human body, the better is he prepared to receive and wisely exercise the power of which the Christ speaks and which He declared was to be sought and found by prayer and fasting, and not by any other means. This power is moral and spiritual and is the measure and substance and force of personal interior life—life of the soul—and not a species of "cult." You may call it "psychotherapy" if you will, but when you essay to practice it you are working in a realm unrecognized by any science taught in the medical schools whose graduates are the only legally protected experimenters upon human life."—*From* "Cameos," *by W. W. Hicks.*

EMOTION NOT A NECESSARY ATTRIBUTE OF RELIGION.

Love is not love unless it contains the impulse of renewed life. It must purify itself by action. "If thou lovest me, feed my lambs." There is no other evidence. There is no other way in which emotion can infringe on religion. "Sensations," says my friend, "are within the reach of all." Preachers deal with them sometimes. Our rituals and choirs give them. There are books that pile up great waves of emotion in us, almost as real as if we had earned them. I have read of battles so vividly portrayed that my cold blood grew hot and I felt like a hero. I cooled down, a little more weary than before; that was all. I have listened to great preachers who talked so familiarly of holy things and made them so real that earth seemed dreary when I touched it again. Emotions are dangerous things unless they find an outlet in action. We can so narcotise ourselves with holy things that our senses will lie to us. We can meditate on holy things until we feel that we are holy too. But periods of awakening come. We find we have been hearing and not doing; saying: "Lord, Lord," and not doing God's will.

—*Hibbert Journal.*

BACILLI KILLED BY SUNLIGHT.

The destruction of dangerous bacilli by sunlight appears to be completer than by any other antiseptic. Tubercule and anthrax bacilli were the recent subject of some experiments in Germany. It was found that the injection of the former, killed by any other antiseptic than sunlight, might be followed by abcesses, intoxication, or even death. So killed, they still contain various toxins, which, though chemical only and therefore incapable of multiplication, through the blood, can still do much damage. A sufficient exposure to sunlight, however, destroys these also. A less exposure leaves the toxins still active. A shorter one again, if insufficient to kill the bacilli, leaves them so disheartened that the blood-cells can deal with them—in the process again acquiring the power of dealing with bacilli which have never faced the light at all.

—*Student* in "New Century."

Little Elsie was duly lectured on being good so that she might go to heaven. She was desirous to know the privileges of that supernal abode. She was told that it was no place for idle sport, that she could not have foolish playthings up there, and that it was a perpetual unceasing Sabbath.

"I do not want to go there," she cried; "I will take my Teddy bear and go to hell where we can play and have some pleasure."

VIVISECTION.

I condemn and oppose the vivisection of animals because that method of investigation is—like all other forms of cruelty—immoral and unjustifiable, and because its further increase and development will probably cause serious evil and danger to the community at large. The question of utility I consider immaterial. It could not, indeed, be difficult to show, as Lawson Tait and others have done repeatedly, that the practice of vivisection is useless and misleading, and that the human race has gained no benefit from it. But, granting for the sake of argument, that it has been of some use, this consideration is of little weight against the plain, undeniable fact that the thing is wrong.

—Surgeon-General Sir James H. Thornton, K.C.B.

To receive gifts is to lose liberty.

—Saadi.

To persevere in one's duty and to be silent is the best answer to calumny.

—Washington.

By what the inner voice speaks the trusting soul is never deceived.

—Schiller.

Be what thou thinkest true; and as thou thinkest, so speak. Will what is good; then will follow blessing and joy from the deed.

—C. L. Fernow.

They are never alone that are accompanied with noble thoughts.

—Sir Philip Sidney.

The noblest mind the best contentment has.

—Edmund Spenser.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

CHRISTIANITY ABANDONED FOR JUDAISM.

At a meeting of the Sabbatic Messianic Society in Boston the Rev. Samuel Prender of New York City announced that he had given up his profession, and become a Jew. He belongs to the Diocese of Pennsylvania.

Mr. Prender, reared in the Jewish faith, had received a liberal education, and became a Rabbi. But some twenty years ago, he made a profession of Christianity and was duly baptized by a clergyman in New York. After this he entered the ministry of the Congregational Church and labored chiefly among the Jewish population in New York and Boston. Several years were thus employed, when he became an Episcopalian and was duly ordained to the priesthood. His field of labor seems to have been enlarged. He was employed among the people of his own race in Philadelphia, Chicago, Boston and New Mork.

His final change of views seems not to have been known till his attendance at the meeting of the Sabbatic Messianic Society in Boston, the first week in June. He there denounced the Christian religion, declaring it to be utterly impotent in the endeavor to convert the Jews. Before leaving Boston he made the following statement:

"I would rather peddle with a push-cart than return to the Christian pulpit. I am going back to New York immediately.

"What I shall do when I get there I do not know. I have been waiting for seventeen long years to say what I said yesterday, and I am glad it is out of my system."

INSPIRATION.

It is, perhaps, unfortunate that the doctrine of inspiration as a theological dogma is treated, even by learned men, with popular religious prejudice. If it were treated honorably and historically, the problem would be better understood. The Rev. Dr. Richard D. Harlan, lately president of Lake Forest University in Illinois, in a recent baccalaureate address at Washington shied his doctor's hat into the ring to good purpose. But first, the history should be looked into of those doctrines, because there is absolutely no part of theological teaching to which the maxim ab omnibus, semper, ubique applies more thoroughly. Inspiration in one form or another is not merely a theory but a conviction with every race on earth. The half civilized tribes fifteen or twenty years ago in the Indian Territory and neighboring regions in their Messian Dance with divine communications of more or less reality to their minds were exemplifying a principle known to every one who has given any study to the Redman's philosophy. The legends handed down respecting what the Indians consider sacred are invariably attributed to a divine origin, and some of them are pretty suggestive when it comes to ethics and morality.

One might take races which have persistently gone wrong for ages, as the Dyaks of Borneo, and he would find that they attributed their hero poems to a divine or semi-divine authorship. The Japanese sacred books of Shinto, Kojiki and Nihongi seem absurd in translation, but the old school Japanese insist that what excellences they have were based on these. It would be useless to tell a Taoist in Central Asia that the books attributed to Laotse were written only in part by him, and dangerous to tell him that Lao did not write by divine authority. The long list of so-called Sacred Books of the East, edited under the supervision of Max Muller, contain every one of them somewhere an assertion of more than human authority. Thus in the very first mandala quoted by Muller in his selections from the Vedic hymns, Indra is represented as speaking in his own person and what he says is significant: "The sacred songs are mine; mine are the prayers. * * * Almighty strength be mine alone, whatever I may do, daring in my heart." Then he turns to give his worshippers credit: "Now your praise has pleased me. The glorious hymn which you have made for me, ye men—for me, for Indra, for the joyful hero, as friends for a friend, for your own sake and by your own efforts." It is well known that the ancient sacred books of Persia began as a direct statement

by the one god, Ahura Mazda, and that Zoroaster, the Moses of the Zend religion, was represented as merely the reporter of the Almighty's decrees. The antiquity of the Zend books is unquestioned and unquestionable. It was not till after the return of the Jews from their captivity in Babylon that they developed anything like a scientific theory on this subject though Moses was confessedly saturated with a knowledge of the Egyptian ritual, and every one who has the earlier chapters of the so-called Book of the dead knows what the divine claims are of that bundle of incantations.

The scientific value of the doctrine of inspiration in all its forms from that day to this has been that it made accuracy in copying the Scriptures an imperative duty. Thus the Bible, both the Old and the New Testaments, has fared better in this respect than almost any other written work known to humanity. Max Muller has boasted about the faithfulness of the Vedic memory in India, but every one who has experimented in the few cases where there is a record among the Redmen of this country has his doubts. If the doctrine after the advent of Christianity had been left without definition, as in the Orient, simply a thing to be believed in and acted upon, it would be in a better position to-day to resist the assaults made upon it than it is. Mohammed was almost the last example of the effort to realize the mere assertion that God spoke through him. Perhaps the very latest example is to be found in the religion of the Bab, revealed, as its followers assert, in Persia during the first half of the nineteenth century. There may be other claimants to inspiration, but they will not signify to the thoughtful for some generations yet to come.

Meanwhile it should be considered that the doctrine of inspiration has been of very slow and divergent development in the Christian church. The books of the New Testament, particularly the apostolic letters, were only accepted by a gradual process of consent on the part of the congregations to which they were made, a sort of informal plebiscite. Thus the inspiration belonged to the whole Christian body as well as to a few writers. The Latin church has never asserted more than this universal consent. Origen, the author of the doctrine of plenary inspiration, was always under suspicion as a heretic even in his own time. The Protestant churches adopted this theory because it was logical. It is logical, but the premises must be defective. At least there has never been any possibility of a permanent agreement on the subject and at the present day there are at least two other theories

besides the plenary, which asserts the complete infallibility of the Scriptures. One of these divergent theories is the dynamic which supposes that "writers are so filled with divine force that for all purposes of conveying the essential divine purpose, etc., they are a portion of the Divine and incapable of error." The other theory is called irradiant. "In this view the record as such has no divinity or infallibility of any kind. There is a divine revelation, but it acts by generating moral ideas in certain great selected men."

Now comes Dr. Harlan, the son of an associate justice of the United States Supreme Court, and says that a belief in the inspiration of the Bible is not the foundation nor even a part of the foundation of Christianity. Said he: "It is only infallible to reveal Christ to the world." Now here is something for preachers to talk about which is within their own domain.

—*J. F. Tunison,* in "The Journal," Dayton, Ohio.

BABYLONIAN ORIGIN OF APOCALYPTIC SYMBOLS.

"Nowhere else," says Professor Gunkel, "nowhere else are the Babylonian elements more readily detected than in the Apocalypse, when the seven spirits, the twenty-four elders, the four heavenly visions of animals, the two witnesses, the book with the seven seals, the heavenly Jerusalem, the marriage of the Lamb, and many other details are to be attributed to Babylonian writings. The same is true though not to so marked a degree, of the historical and doctrinal contents of the rest of the New Testament books—as illustrated, for example, in the story of the childhood of Christ, the narrative of the baptism of Jesus, his temptation, his transfiguration, his resurrection, ascension, descent to Hades, etc. On the whole, the Christology, and the eschatology of the New Testament, are largely composed of Babylonian elements."

VIVISECTION.

The attempts which are being made just now to reëstablish vivisection in the public esteem as a worthy method of scientific investigation, are scarcely likely to meet with much success. Even if we regard the practice from the cold view of a selfish utilitarianism, it has been well demonstrated that the supposed gain to scientific knowledge has been to a very large extent fallacious, and many high medical authorities have unhesitatingly stated that the same results might have been easily obtained by other means, if the same amount of

perseverance and ingenuity had been expended upon enquiries less revolting to the public sense of propriety. But when we come to bring the practice of vivisection to the bar of that high moral sense which lies at the heart-life of the people, it is evident that it must go the same way as many barbarisms of the past, such as the slaying of animals by the Roman augurs in order to obtain some supposed valuable information from the entrails of their victim.

What are the facts? Most of them are unprintable in any respectable magazine, but it is sufficiently well known that animals have been put to death by every known means (and some hitherto unknown) in the laboratories of the vivisectionists. They have been burned to death, starved to death, choked to death, deprived of air, poisoned by gases, inoculated with every known disease, laid out on a board for days without anæsthetics, and—so on. And all on the plea of saving suffering humanity!

Let us suppose a case or two. What would be thought of a sick and suffering millionaire who established a vivisection laboratory in his house and paid highly for such investigations as these in order to alleviate his malady?

Would any father and mother of high principle and knowing the facts, like to intrust the welfare of a young girl—a much-loved child to a young doctor, who asked her in marriage, and who was known to be engaged in vivisection work?

No, it will not do. Call it sentiment or what you will, there is a sense which comes from within, from the soul of man, which revolts from the practice. Sentiment it may be, but it is that class of sentiment which the world is much in need of, and which never fails to lead humanity on the road of true progress, and to a clean and wholesome and noble compassion for all suffering creatures.—*Student,* in "Century Path."

Thou canst not be entirely free till thou hast attained to such a mastery as entirely to subdue and deny thyself.

—*Thomas à Kempis.*

Thou art not alone if thou have faith. There is a communion of saints, unseen, yet not unreal, accompanying and brotherlike embracing thee, so thou be worthy.

—*Carlyle.*

To show mercy is nothing—thy soul must be full of mercy; to be pure in act is nothing—thou shalt be pure in heart also. —*Ruskin.*

WOODLOTS IN JAPAN.

In these times of great drains on the timber supply, caused by the heavy demand for forest products of all kinds, Americans may see in Japan an example of what can be done in growing wood on small plots. That country contains twenty-one million woodlots, about three-fourths of which belong to private persons and one-fourth to communes.

The average size of the plots is less than nine-tenths of an acre. They usually occupy the steepest, roughest, poorest ground. In this way land is put to use which would otherwise go to waste, and if unwooded would lose its soil by the wash of the dashing rains.

From Japan's woodlots, the yearly yield of lumber is about 88 feet, board measure, per acre, and three-fourths of a cord of firewood. In many cases the yield is much higher. More than half a billion trees are planted yearly to make up what is cut for lumber and fuel. Assessment for taxation is low, averaging for the twenty-one million lots less than a dollar an acre.

With all the care in cutting, and the industry in replanting it is by no means certain that Japan's forests are holding their own. If the preservation of the forests is doubtful there, it is evident that depletion must be alarmingly rapid in other countries which cut unsparingly and plant very little. On the other hand, it is encouraging to see what can be done with rough, steep and poor land. The United States has enough of that kind, without touching the rich agricultural acres, to grow billions of feet of lumber.

Moderation is the silken string running through the pearl chain of all virtues.

—Bishop Hall.

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate.
Nothing to him falls early, or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

—John Fletcher.

Man is one world, and hath
Another to attend him.

—George Herbert.

REAL REFORM REQUIRED.

The National Convention of the Prohibition party proposed the subjecting of the action of the Post Office Department to review by the Courts. This is a matter which justice has required for many years. The regulations of that Department have been marked by actual defeating of the purpose of the law. The strong are favored; the weak oppressed and crushed.

It is stated that land fronting Wall Street is worth thirty million dollars an acre, notwithstanding the poor crops that have been recently raised on it.

—*Record-Herald.*

And oft though wisdom wake, suspicion sleeps
At Wisdom's gate, and to simplicity
Resigns her charge, while goodness thinks no ill
Where no ill seems.

—*Milton.*

THE BEST MAGAZINE.

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical. Nothing else fills this want.

The active support and assistance of *every friend* is urgently needed to bring it to the notice of those who would appreciate it. Its publishers will be grateful for any such assistance in increasing its circulation for the general good.

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BOOK REVIEWS

VITALITY, FASTING AND NUTRITION. A Physiological Study of the Curative Power of Fasting, Together with a New Theory of the Relation of Food to Human Vitality. By Hereward Carrington. Member of the Council of the American Institute for Scientific Research; Author of "The Physical Phenomena of Spiritualism," etc. With an Introduction by A. Rabagliati, M.D., F.R.C.S., etc. Rebman Co., 1908.

In this book, the author, Mr. Carrington, has assuredly set himself a monumental task. It is no less than the overthrow of a large portion of accepted physiology and medical teachings, and, what is perhaps more, the law of conservation of energy. The book is very lengthy, covering some 700 pp., and is replete with numerous references to scientific and medical writings—the quotations tending to support the author in his views and theories. He asserts (and he has arrayed a mass of evidence in its support) that physiologists generally are mistaken in their conceptions of the nature of disease; that it is not, as they have been in the habit of asserting, a thing to be avoided and dreaded, but rather an evidence of cure; that it is in fact the cure in operation, and that what we see is merely the external evidences of such cleansing processes going on within the body—the signs of cure. It is a little difficult to explain this in a few words, but the author quotes numerous authorities in support of his view, and makes out a strong case. He also criticizes the germ theory, and has some novel suggestions to offer on stimulants and the action of drugs.

The central portion of the book, however, is devoted to a consideration of his fasting cases—of cases of patients who have undertaken fasts of from ten to fifty days in order to cure themselves of certain so-called "diseases." These cases were carefully studied by Mr. Carrington, and daily records made of the progress of the fasts. Chapters are therefore devoted to "The Temperature," "The Pulse," "The Physiological Effects of the Fast," etc., etc. In Book IV are detailed the "hygienic auxiliaries" that are available during a fast—exercise, water drinking, etc. There is a long section devoted to the "Physiology of Fasting," and a number of illustrative cases are given. In a series of Appendices, the author has advanced certain ideas as to cancer, insanity, consumption, and other conditions, that are of importance, if true. The physiological portion of this book is of great value to the

average physician and to the scientist; of that there can be no question; and it is, we believe, the only work of its kind published in the English language, to date.

Perhaps the most interesting part of the book, to the readers of this magazine, however, is Book III, in which the author considers: "Vitality, Sleep, Death and Bodily Heat." Long chapters are devoted to each of these subjects, and entirely new theories advanced as to the nature of each of these conditions. This section of the book is of especial interest in its bearing on certain well-known problems, as we shall now endeavor to show.

The generally-accepted view of the causation of vital energy is somewhat as follows: Food, taken into the body, is burned up or oxidized in it; and during this process or oxidation, energy is liberated and given to the system, in very much the same way as the fuel of the engine supplies it with energy. In fact, the two (the engine and the human body) have been frequently compared by physiologists and their similarity is apparent only, and endeavors to show us—through eighty pages of argument—that the body does not derive its energy from the food eaten at all, but from another source altogether, and that the present system of regarding the vital energy of the body as due to food combustion (chemical combustion) is totally false. He thinks that the present theory is disproved by a number of arguments,—chief among them being the phenomena of fasting, which show that patients frequently, if not invariably, get stronger as the fast progresses, whereas they should get weaker. If the daily food supplied the strength of the body and its vital energy, it should weaken when this food is withdrawn, but the author shows that,—in all diseased conditions, at any rate,—this is not the case, and that patients who enter upon a fast so weak and debilitated that they cannot walk down stairs, are strong enough to be walking four and five miles a day, at its conclusion, and after having fasted forty or fifty days! Again, the author points to the facts of every day experience. If we derived our energies from the food eaten, he points out, it would only be necessary to go first to the dining-room and then to the gymnasium, in order to recuperate our strength and energies. But we all know from actual, practical experience that such is not the case: we must seek sleep and rest at the end of a trying day's work, and nothing will take the place of this rest and sleep, and no amount of food will replace the energy lost. There is therefore *some* source of energy other than the food, distinguishing the body from

the engine on that account—whose energies are derived exclusively from the fuel consumed. In the self-recuperative powers of the organism, and in its necessity for sleep, the author sees distinctions which differentiate it from the engine or any other mechanically operating machine. "The engine does not recuperate and restore itself, during its periods of rest, and the body does; the engine continues to wear out, and can never replace its own parts by new ones, and the body can. . . . The great difference between them is that one is self-recuperative and human and needs sleep in order to effect this; and the other is not self-recuperative, and needs no rest, so long as it works at all; and, in spite of this most obvious and all-important difference (since sleep is the greatest restorer of vital energy, as daily observation shows), and merely to bolster up the absurd attempt to include vital force in the law of conservation; and in spite of the most every day and obvious proofs to the contrary, the scientific world has continued to ignore this question of sleep altogether, and to treat this matter of the renewal of the vital force by food as a proved fact, instead of a mere theory,—open to these very objections, and a monstrous absurdity because of them. In short, the plain differences between the human body and the steam engine have been completely ignored, and treated as if they were non-existent—merely because they were impossible to dovetail into the present materialistic theory . . ." (pp. 244-5).

There are pages upon pages of argument and facts such as the above, attacking the present theory from almost every conceivable standpoint, and apparently annihilating it completely. The author contends that the life or vital force is wrongly placed in the circle of forces, each of which is convertible into the other—*i. e.*, it is wrongly placed in the law of conservation of energy. Mr. Carrington holds that "life is absolutely alone, separate, distinct, *per se*," and that "it is in no wise related to, or derivable from, any of the other forces." We cannot even summarize the author's arguments here, but will merely state that he considers that we replenish our energies by rest and sleep alone (this giving us a new theory of sleep)—it being defined as "that physiological condition of the organism in which the nervous system of the individual (in precisely the same manner as the electric storage battery) is being recharged from without, by the eternal, all-pervading, cosmic energy, in which we are bathed, and in which we live and move and have our being." (p. 309.) Mr. Carrington thus conceives the organism as a vehicle for trans-

mitting vital energy merely—"we have the will to expend, but never to make or 'manufacture' this energy by any means in our power. I contend, further, that the body is not an exact parallel, in its action, to the steam engine . . . but is rather that of the *electric motor* which has the power of recharging itself with life or vital energy, just as the motor of the electrician receives its energy from some external source—the brain and nervous system being that part of us which is thus recharged, and constituting the motor of the human body; that this recharging process takes place during the hours of rest, and particularly of sleep, and at such times only—all activity denoting merely an expenditure or waste of this vital force; that we can thus only *allow* or *permit* vitality to flow into us, as it were, in this recharging process —such coming from the universal, all-pervading, cosmic energy, with which we are surrounded, and which our nervous systems (and bodies) merely transmit or transform into the external work of the world,—acting merely as *channels through which* the all-pervading energy may find personal expression; channels through which it may individually manifest." (pp. 249-50.) Death is defined by the author as "that condition of the organism which renders no longer possible, the transmission of manifestation of vital force through it—which condition is probably a poisoned state of the nervous system,—due, in turn, to the whole system becoming poisoned by toxic material absorbed from the blood." (pp. 330-1.)

It will be seen that this theory opens up undreamed of possibilities. If the vital energies, the life forces, are not dependent upon the daily food, then materialism is threatened,—for it is doubtful if life, or the vital forces of the body, can be classed with the other energies of the Universe, but seem to occupy a separate place. Mr. Carrington clearly points this out at the end of his Chapter on Vitality, where he says (pp. 300-3):

"It is not the province of this book to touch upon the wider problems of world philosophy or metaphysics, but I cannot refrain from adding one or two remarks upon what I conceive to be the logical philosophic import of my theory. For I can see in it far more than a mere scheme of vitality; more than a mere speculation as to its nature and its relation to the human organism and to the intake of food; more than its revolutionary effect upon medical practice—important as these should be. It is more than all these. It is an answer, if not an absolute refutation, of the present, generally accepted materialistic doctrine of the universe, and its influ-

ence upon our conceptions of the origin and destiny of the human soul. Without further ado, let me illustrate the great importance of the theory in its application to the phenomena of mind, and the world-old question of the immortality of the soul.

"I have endeavored to show, in the preceding pages, that the life or vital force is in no way inter-related, transformable and transmutable into any one or other of the physical forces known to us; that it seems to stand absolutely *per se,* in this respect, and that, in fact, its laws and actions are, apparently, totally different from—if not actually opposed to —the other forces, in its action and laws; it is in no way related to them, and that the nervous or life energies are different, *toto caelo,* from all other forces or energies whatsoever. But if this is the case, we must most certainly revise our ideas and beliefs with regard to the supposed impossibility of the soul's immortality; for that problem at once assumes a different and a new meaning in the light of these newer facts.

"Let me better illustrate my meaning by first quoting from Professor Shaler's excellent book, "The Individual" (pp. 301-2), the following paragraph, which tersely states the argument of the materialistic philosopher and well illustrates the position assumed by the majority of physicians, psychologists, biologists, physicists, and in fact by most scientific men to-day. It is this:

" . . . The functions of the body are but modes of expression of the energy which it obtains through the appropriation of food. As regards their origin, these functions may be compared to the force which drives the steam engine, being essentially no more mysterious than other mechanical processes. Now, the mind is but one of the functions of the body, a very specialized work of the parts known as the nervous system. We can trace the development of this mind in a tolerably continuous series from the lowest stages of the nervous processes, such as we find in the *Monera* or kindred *Protozoa* to man. Thus it is argued that, though the mental work of our kind is indefinitely more advanced than that of the primitive animals, there is no good reason to believe that it is other than a function of the body; that it is more than a peculiar manifestation of the same forces which guide digestion, contract muscles, or repair a wound. Furthermore, as is well known, at death all the functions of the organic body fall away together in the same manner and at essentially the same time, so there is in fine no more reason to believe

that the functions of the brain persist than that a like persistence occurs in the digestive function or in the blood-impelling power of the heart. All this, and much more, can be said to show that the phenomenon of death appears to possess us altogether when we come to die."

"Now this position is, to my mind, perfectly logical. The conclusion arrived at is, indeed, the only one to which we can possibly come—is, in fact, the actual "truth" if the premises are correct. No! Provided that these are true, I can see no possible loophole of escape for the logical mind; the conclusion is inevitable. Professor Shaler's attempts to abstract himself from the position into which he has been led, and which he so well and plainly stated, are to me pathetically futile; it is a hopeless failure; his arguments would, I think, prove quite inconclusive to the critical, scientific thinker; and, in any case, philosophic and metaphysical speculations have no place whatever in a purely scientific argument of this kind—which should deal with facts and facts only.*

* "Prof. John Fiske, indeed, tried to surmount this difficulty—here presented—in his writings, and I select the following passage as illustrative of his argument. He says ("Life Everlasting," pp. 77-9): " . . . if we could trace in detail the metamorphosis of motions within the body, from the sense organs to the brain, and thence onward to the muscular system, would be somewhat as follows: the inward motion, carrying the message into the brain, would perish in giving place to the vibration which accompanies the conscious state; and this vibration in turn would perish in giving place to the outward motion, carrying the mandate out to the muscles. If we had the means of measurement we could prove the equivalence from step to step. But where would the conscious state, the thought or feeling, come into this circuit? Why, nowhere. The physical circuit of motions is complete in itself; the state of consciousness is accessible only to its possessor. To him it is the subjective equivalent of the vibration within the brain, whereof it is neither the producer nor the offspring, but simply the concomitant. In other words the natural history of the mass of activities that are perpetually being concentrated within our bodies, to be presently once more disintegrated and diffused, shows us a closed circle which is entirely physical, and in which one segment belongs to the nervous system. As for our conscious life, that forms no part of the closed circle but stands entirely outside of it, concentric with the segment which belongs to the nervous system." (See also in this connection, "The Parallelism of Mind and Body," by Arthur K. Rogers, Ph. D., pp. 3-4; Sir Oliver Lodge: "Life and Matter," p. 116, etc.) This theory is defective, it seems to me, in that it takes no account of ordinary thinking, but only of sensations; and we know that a man may sit still at his desk all day and think, and yet be as tired as though he had exercised vigorously,

and even more so. Or he may exercise half a day and think half a day, and be as tired as though he had done either one or other the whole day. Obviously, then, thinking *does* use up vital energy; and, inasmuch as this energy is derived from our food—so it is claimed—the mental life must be directly or indirectly dependent upon the food supply and the energy derived from it."

"No: provided that the premises are correct, the conclusion stated by Professor Shaler is not only legitimate, but absolutely incontrovertible, and the conclusion we are driven to adopt if the premises of the argument are sound.

"And now we perceive the great significance of my theory in its relation to the problem of immortality, and of its revolutionary effects upon the present-world philosophy. It is not only anti-materialistic or negative, but pro-vital and positive in its attitude. It is not destructive, but constructive; not devolutionary, but evolutionary. For we now perceive that this great argument against immortality crumbles to dust; it is worse than useless. The premises are not correct; for, as we have seen, nervous or vital force is not dependent upon food combustion at any time, nor under any circumstances whatever; and consequently mental energy—one form of nervous energy—is not dependent upon this physiological process either; it is altogether independent of it; mental energies, together with all other bodily activities, are quite separate and distinct from, and independent of, this process; so that, when the process itself ceases, it is no proof whatever —and there is not even a presumption in favor of the argument—that mental life ceases at the death of the physical organism. In fact, the presumption is all the other way. So that this main, oft-quoted and central argument against survival is no valid objection at all. Provided my theory be true, it proves to have no foundation in fact. The possibility of conscious survival of death is thus left quite an open question —capable of scientific investigation or of philosophic dispute;*

* "I would point out in this connection that, if this theory of vitality be true, there can be no valid objection to the actual existence —far less the investigation of—psychic phenomena, because the objections to a future life would thus be cleared away, and the field left open for facts. Such facts psychic phenomena apparently are; and at least there can be no objection to their study any longer. I would also point out that the old, materialistic notion, which compared the body to a lamp, vitality and life to the flame, which simply ceased to exist with the extinction of the lamp, is thus shown to be invalid, and based upon an incorrect interpretation of the facts. Life is not the result of any process of combustion or oxidation whatever, but on the contrary, the guiding, controlling principle—the real entity, for whose manifestation the body was brought into being."

but the grand, negative physiological argument vanishes. And it is because of this fact that I think my theory not only of practical importance to the physician, but of theoretical importance in its bearing upon human thought; upon current scientific and religious opinion; upon the morals and the ethics of the race."

Indeed, as Mr. Carrington remarks at the end of the book (p. 580): " . . . The theory has tremendous philosophic, no less than medical importance—enabling us to see that surrounding this Universe, and pervading it, is a conscious vital energy which is, in all probability, the energizing force of the Universe, and which, for want of a better name, we might call God."

We cannot refrain from adding one or two citations as to the author's views on so-called "miraculous cures." In the Chapter on "Mental Influences," before referred to, a number of remarkable cures are given, including cases of stigmata, the effects of hypnotic suggestion, etc. The mechanism of these cures has always been shrouded in mystery, and, although Mr. Carrington cannot be said to have removed this mystery entirely, he has at least done much toward doing so. He says in part, when discussing this question (p. 299): " . . . If our energy be dependent upon, not the oxidation of food material, but the inrush of external energy,—which inrush is limited only by the degree of receptivity of the organism at the time, we can readily perceive that, should the condition of the organism be, in some manner, so modified as to permit a greatly increased influx of this energy (owing to some obstacle being removed or condition modified) most extraordinary results might follow—since we know that tissue growth and tissue replacement are largely due to, and determined by, the extent of the available energy for those purposes. Should this, then, be almost *unlimited* in amount, we can perceive that this process of tissue growth, tissue replacement, etc., might proceed at an almost indefinitely rapid rate. Granted, then, that this degree of receptivity is once established (in some unknown way) and the consequent inrush of energy follows, and we can see how, on this theory, these 'miraculous' cures are wrought. On the commonly accepted theories, I contend, any explanation is at present quite impossible and practically inconceivable."

Upon many other points the book under review will be found of great interest to the psychical researcher, as to any man who has a wider conception of the sciences and of the Universe than present day materialism affords. Dr. Rabag-

liati, in a most scholarly and interesting Introduction, insists upon this over and over again, and, in one sense, may be said to have attacked the law of the persistence of matter as Mr. Carrington has attacked the law of Conservation of Energy. They are both to be complimented upon their pluck in attacking two of the most settled and well-grounded theories (supposedly) in the history of science; and whether established or not, it cannot be gainsaid that the facts and arguments brought forward in this book will have to be met and answered by anyone who undertakes to defend the older and more orthodox views, now accepted.

PUBLICATIONS RECEIVED

ASSAMESE DEMONOLOGY. By Benodhar Rajkowa, B.A. Paper, 43 pp., 1 s. 6 d. Published by the Patrika Press, Calcutta, India.

FADS OR FACTS. By M. Rayon. Cloth, 113 pp., 75 cents. M. S. Publishing Co., Chicago, Ill.

GUIDE POSTS. By M. Woodbury Sawyer. Cloth, 276 pp. Progressive Literature Co., New York.

THE SUFISM OF THE RUBAIYAT. By Norton F. W. Hazeldine. Cloth, 56 pp. Published by the Author, Venice, California.

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THE CITY OF MIND.

BY ALEXANDER WILDER, M.D., F.A.S.

All of mere transient date
As symbol showeth;
Here the inadequate
To fulness groweth;
Here the ineffable
Wrought is in love;
The ever-womanlike
Impels us above.
—*Goethe.*

In former description the city embraced the polity entire, the rulers and the people, the customs of religion and the whole system of government. The founder was revered as a god, and the citizens were in a way regarded as of the same household. The contiguous territory was subject and its population were amenable accordingly to the laws of the metropolis, as well as dependent upon it for protection. With this conception Plato framed his great production, *The Republic.*

The occasion was the celebrating of a festival. The worship of the goddess Bendis had just been introduced at the Piræus from Thrace, and Sokrates with others had gone from Athens to take part and see the procession of Thracian sailors. The Lessor Rites of Athena were to take place the same evening, and they were waiting by invitation at the house of the aged Kephalus to view the spectacle of the Torch-Race on horseback, supposed to be commemorative of the victory over the invaders from Atlantis.

As usual, Sokrates proceeded to the asking of questions that were apparently of little importance, but soon led the dis-

course to profounder matters. The explanation of the relative delights of old age led to discussion of the advantages incident to justice and injustice, and also to the rewards and punishments received in the future life. At this point, Glaukon, the brother of Plato, demanded a statement which should be more thorough and radical. It was not enough to reprobate injustice and praise justice with reference to the rewards in reputation, honors, or emoluments. He declared that what ought to be brought into notice was not the mere fact that justice is better than injustice, but what justice and injustice intrinsically are; what each accomplished with the individual exercising it, with no reference whatever as to whether the result was hidden from gods and men or was in full view, or whether it was fortunate or unfortunate.

This placed the discussion on a higher altitude. Sokrates answered that it would be easier to understand justice as a principle that influenced an entire community. It could afterward be traced to the individual. The city, the community, owes its very existence to the idea of reciprocity. No one person is able to supply all his own wants. One is in need of one thing, another of something else. Many are brought together accordingly into a common alliance, by this general necessity each of the help of the others. Each individual must provide for himself as far as he is able, but must contribute of his labor to the others. In this matter the principle of utility ought to govern. An individual works best in the art in which he is most skilled and takes the most enjoyment. He will be most serviceable to others by engaging in that art. In the division of employment that must exist, some must prepare the material for others to manufacture into articles of use and convenience; like food, clothing, dwellings.

So far, however, the conditions of human beings differ from those of the brute animal, that is satisfied with food and sleep. Mankind aspires to more luxurious modes of living. The wants of refined life are developed, and with these there are required other arts and other forms of employment. Individuals require to be trained in the pursuits which are thus necessary to the general welfare.

Education is of transcendent importance. Its leading function is that of development, the bringing into manifestation native disposition and aptitude, with a purpose of training for the service to which the individual may be best fitted. This is essential in determining how justice and injustice arise into active display. Sokrates insisted that education begin with young children while yet with their mothers and nurses. He utterly disapproved of telling them stories of monstrous beings or occurrences, or such as would incite sentiments of hatred for causes of slight importance. God should always be described to them as good, as the cause of things that are good, but never as occasioning evil to any one. If it is necessary to tell them things that seem otherwise, let it be after attaining maturity and then only as to individuals undergoing the rite of initiation, when they are capable of knowing the undermeaning.

Children to grow up brave and manly, to become fit for rulers and guardians of the welfare of a people, should be told things of a character to make them have little fear of death. The belief in a future state in which is perhaps a terrible condition, has no influence to make one brave in conflict, or willing to choose death in preference to defeat and servitude. Those who speak of the condition after death, should praise it abundantly.

Lamentation at funerals, and piteous exclamations, of individuals in high repute, Sokrates declared, ought to be utterly suppressed. The good man will not consider dying as a calamity to the other good man who is his friend, and he will not mourn for him as though the friend had suffered something terrible. On the contrary he is self-sustained. To him the loss of a son, or brother, or property, or any other such thing, is by no means regarded as a calamity. He will bear with meekness whatever misfortune may befall him.

Boisterous laughing, he affirmed to be as unseemly as noisy and violent lamentations. It was not becoming for a man to be overcome by a fit of either, and the results of such emotions reflect little credit on those who give up to them.

In regard to reading and scientific study, Sokrates is rep-

resented as very strict and particular. There is much literature that can be read with profit. But if we desire children to pay due respect to religion, and to their parents and other superiors, there are tales and descriptions which they ought not to read or hear. Human nature has many constituent qualities, and these should be developed carefully, giving superior attention to those in which the pupil is most likely to excel. The youth should be impelled to imitate those examples in which individuals have been noted for courage, self-control, piety, liberality of thought, and other qualities of that character. But he should never be encouraged to imitate any thing unworthy. Imitation is likely to become fixed in the manners and personal habits, those of body, speech and ways of thinking. The persons who become well endowed in the estimable qualities are themselves lovable in mind and body, and are acute to recognize the same qualities in others who possess them.

Sensual delights and unrestricted appetite, Sokartes declared, have no place whatever with any virtue. In their nature they are most maddening. Practices common at that time and said to exist still in parts of the East, he insisted were most reprehensible; and that certainly they do not pertain to those who genuinely love and are beloved.

Due attention is demanded to physical training. Sokrates did not teach that a body in good condition made by its own excellence the soul to be good likewise. But a soul that is good will make the best condition of body that is possible. In case that there has been the proper instruction, then the attention which is due to the body can be confided to the care of the soul and understanding. In such case drunkenness will be precluded, for in case of intoxication the guardian would also need a guardian. The diet should be plain and simple. Where luxury is at the table looseness of morals is likely to attend, and bodily distempers result. With loose morals and diseases of body multiplying, hospitals and courts of law are opened as the consequence.

If a man were to consult lawyers and judges, because he lacked knowledge to conduct his own affairs, it would be

imputed to being without a proper bringing-up. But when he wastes his time in lawsuits, either as defendant or plaintiff, taking pride at his dexterity in making his way through the windings of legal craft and resorting to subterfuge and artful tricks to evade justice for small matters of no importance, it is far more disgraceful. Reasoning by similar logic Sokrates declared that to have need of the medical art when this was not required by wounds or certain periodical recurrings of disease, but was the result of inactive habits and improper diet, was disgraceful equally as that. The constant thinking and discoursing of bodily conditions, he considered as superlatively objectionable. A person who is all the time worrying about certain differences in feeling and dizziness of the head, is likely to imagine himself to be sick and even suffering acute pain. Nor is the body healed by remedies of a physical character. On the contrary the body is cured by the soul. But when the soul is itself ill or becoming ill it is not capable of rendering such service.

In short, Sokrates remarked that Divinity has introduced two forms of skill: the Liberal Arts and Bodily Exercises, the one pertaining to the passionate nature and the other to the reasoning faculty. The individual who combines the two the most perfectly, and gives them their proper place in the soul, is the most fitted, and always needed, for the supreme magistrate.

Our philosopher here set forth a distinction which is hardly acceptable in democratic politics, but seems to be generally vindicated by practice. Those who take part in government as citizens and rulers should be those who have received such education and training. The rulers should be the older and those who are governed the younger. The choice should be made from the *aristi,* the best of the citizens. Men of lower rank should have no place among the ruling class. But individuals, born in nobler families, and proving unworthy of such parentage are to be placed with the proletariat, while children born in lower grades, but proving to be superior in quality may take their place accordingly.

In the city as here described there are four great classes.

The individuals virtually select their places for themselves. One class, for example, makes choice of philosophy, literature and scientific pursuits; another as active in matters of social organization and public defense; a third will be devoted to private business in its various forms. Then follows the class most numerous of all, the proletarian. It consists of those who have no taste or fitness for the management of affairs, but are invaluable in the innumerable requirements of labor and service. Arbitrary legislation does not and cannot establish any family or individual in any of these divisions, but each takes the place in rank and calling for which he is best adapted, for which the others have most occasion for his service.

The whole community is as one individuality, all are parts of one body and belong so to speak to different parts of the organism. It is not the question where we are placed in the arrangement, but whether we do our work properly. Nor is there to be any class superlatively happy, but the whole is to be made as happy as possible.

The city, thus wisely established will be good, wise, courageous, discreet and just. It is wise because provident, and this is because of superior knowledge. Another thing which is necessary is self-control, and with it, justice. When the better part of the soul governs the lower nature the individual is said to be superior to himself. In a city this would imply that the best, those superior in nature and education kept the others in order. This brings the discourse to the original question of justice. A proper definition of justice is thus shown, that justice is what ought to be done. It does not regard merely external action, but what is internal and distinctly the interior quality. No principle or quality in one person is to be allowed to attempt what belongs to the province of another, or to meddle or interfere in that which does not belong to itself. By attending to his own affairs properly, he will be led to combine everything together, as in music. Thus he is able to do what is to be done, whether acquiring wealth, managing the body or conducting public a private affairs; and in all these may reckon that what he is doing is just and

good, and call the knowledge which guides this action, wisdom, but at the same time consider an unjust action and the opinion by which it is directed, folly.

Injustice, Sokrates explained as a conflict between the different principles of the soul, like a revolt of some part against the whole—an aspiring to govern where it ought to be itself in subjection. It is a sort of meddling and interfering in matters that belong differently. This disturbing and error constitute the vices which are known as clownishness, injustice, absence of proper restraint, pusillanimity, and indeed all kinds of baseness. The doing of injustice, this condition of being unjust in mind and purpose, and on the other hand, the doing of justice, are plain to perception if injustice and justice are perceivable at all. They correspond to what is healthy and what is diseased, the one being in the body and the other in the soul. This last distinction named is shown by the fact that things that are wholesome produce health, and those that are unwholesome produce disease. So, likewise, doing justly produces justice, and doing unjustly produces injustice. In order therefore to produce and maintain the condition of health it is necessary that everything in the body shall be so established as to govern and be governed according to nature; and to create disorder it requires to govern and be governed contrary to nature. A similar rule exists, by analogy, with the soul.

Thus it is manifest that the just man in his own moral nature is like the city or commonwealth that is perfectly arranged. He is as a kingdom or aristocracy that retains its fundamental laws inviolate; whereas everything else is sure to be involved in conditions of disorder and misrule.

Some of the explanations which the philosopher has given are enigmatic, and to be interpreted accordingly. It was a method employed by Pythagoras, and the parable of later date comes in the same category. This, however, is honey for the pure and poison for the impure, and requires to be interpreted by itself. Plato spoke often in a veiled language and for those having eyes to see as well as ears to hear and a heart to understand aright. The city described in the *Repub-*

lic was identical with the Grand Man of Swedenborg, of whom every individual is a part in the corporeal organism.

"Plato's *Republic* is not a theory or ideal of a government among men," says General E. A. Hitchcock, "but the ideal of man in the abstract, whose condition is determined internally by the action and reaction of internal elements which no external law can reach. In this state (this city of mind) all thoughts and feelings exist in common, or as a community, under no restraints or compulsions not derived from their internal nature. Under these circumstances the *family* of thought and feeling *generated,* will represent the character of the *State,* whether noble or base, elevated or depraved."

The inhabitants of the city are the thoughts and feelings, the internal or spiritual principles *personified,* the external form being what Plato terms "a veil." It is under a king or aristocracy when the right reason rules; but it is under an oligarchy, and other forms of government, and finally, in the descending scale, in an anarchy, when inferior principles usurp the ascendency.

When the great German brings his life-poem to the culminating sentence "The ever-womanlike impels us above," he propounds no suggestion of a gallant character. It is the impulse of receptiveness which is thus represented, the readiness of wind to receive intuitively enlightenment and moral energy from within and above itself.

ALEXANDER WILDER.

THE POETRY OF BYRON.

ITS PSYCHOLOGY AND BEAUTY.

There is an esoteric atmosphere pervading all expressions of creative work, which can only be appreciated by those whose perception is attuned to such assimilation. As with thought-embodiment in art so with poetry, which is the very essence and perfume of the soul.

Recognizing our limitations in susceptibility of impression we always long for the coöperation of some cultured connoisseur during our contemplations and negative reflections in the emporiums of artistic representation.

As this interpreter of refinement and beauty traces with fine discrimination the delicate hues of light and shade and thus enlarges the sphere of our appreciation, so the poet with a heart and mind open to the sweet sympathies of external nature reveals to us that which would otherwise remain sealed to our perception.

We have eyes, but see not, until this favored being removes the cataract, and a new world is presented to our view. But how do we reward him for this kindly consideration? Self-styled critics and censors who would not have dared to denounce this artist of nature—who would have hung their diminished heads in shame before the righteous indignation and scathing chastisement of the living poet will, in obedience to that hypercritical conventionalism which he so much despised, cast opprobrium upon the man when there is none to defend.

The academic representatives of an orthodox conservatism, which is always opposed to progress, after misrepresenting the spiritual significance of the effusion, enter the proscribed name in the Index Expurgatorius, and the independent thinker is ostracised from their little world; while tentatively admitting the genius they bid him "Stand aside, for I am holier than thou!"

They are wonderfully verbose in their dissertations on his frailties as a man, and insinuate that if he had only been as pious as they what would he not have accomplished! But the artist and the sculptor are not requested to give credentials of their moral conduct before receiving a meed of acknowledgment, although the poet must be duly devotional and conform to popular ideals, or he must receive the unconditional disapprobation of those who presume to be guardians of the public weal. While ignoring the soft impeachment of being sponsor for that which is regrettable in the life and conduct of the noble poet, I will not—nay, I cannot believe that such a sweet soul and industrious mind inhabited the body of a "debauchee."

As an extenuating suggestion to the honest, just and true I would simply urge that the brilliant intellect in the limelight of prejudice, bigotry, sycophancy and deficient appreciation is no more charitably recognized than the immaculate politician whose patriotism fosters altruism and induces him to offer himself in immolation on the altar of service. If he be chaste as an angel and as pure as snow he will not escape censure; for why should he step forward from the sphere of mediocrity and measure his strength with others unless he have some ulterior purpose in view? By subterfuge, innuendo and implication the mind is estranged and many timid souls who could not repeat a score of lines outside the formula allowed in school-book quotations will lift up their hands in pious horror at the mention of the very name. Their criticism is usually an attack upon the man, and how long he may be supposed to survive such ordeals; but we look in vain for the lights and shades in the review.

Byron's last poem written at Missolonghi a few weeks before he died, and his "There's not a joy the world can give," are savory morsels to the vampires who prey upon his frank, unsophisticated sincerity, and yet they may either mean a depletion of physical energy caused by a violation of natural law, or they may proclaim the divinity of the poet. Why do those who have *not* "squandered their summer while 'tis May" feel exactly the same? Wordsworth, whose nature

was immaculately pure, expresses a similar regret in his everlasting "Intimations of Immortality," which has been classed as "the high-water mark of poetry in the nineteenth century." Shelley says he can fully endorse this peculiar experience, and Moore prettily breathes it in his "I saw from the Beach."

There really does arrive a period in man's life when "never more the freshness of the heart can fall like dew." Yes, "the illusion's gone forever," and why? Because great souls soon exhaust their circumscribed spiritual environment on earth, and require a change of spiritual climate for recuperation, and a full existence.

Had the poet Byron religiously heeded the monitions of "Mrs. Grundy," and tacitly endorsed the hollowness of fashionable society, there would never have been such marvelous creations as "Don Juan" and the "Vision of Judgment."

It was the very intense loathing he had for sycophantic double-dealing that made such satires possible and necessary.

When a boy, at the solicitation of a school companion I was advised to study classics, and abandon the sensational literature which had previously contributed to my mental needs. I did so, and the first volume consulted was a copy of Byron. I opened the book at the introductory lines of "The Corsair." As it is always interesting and a psychological object lesson to note effects produced under such circumstances, fain would I describe my feelings, but I cannot. A new world had been discovered, and I was overwhelmed.

Little dreaming that I should be such "a wanderer o'er that trackless way," nevertheless I had a prophetic sense of wild freedom, awe and reverence, mingled with a profound regard for the mind that gave such thought-realms birth. I felt that he was immeasurably removed from all my possibilities. There was a music, a rhythm, a might and power that made a profound impression.

I have read much since, but that stands out as one of the bold headlands in my terrestrial life. I awoke to a new realization of existence. I wished to enter the artistic world for larger life and nobler love.

There is a wide distinction between the conceptions of "Hours of Idleness" and "Childe Harold," but we have the buddings and blossoms of promise in the immature work which we cannot despise.

Picture the handsome, bright, intelligent face of the lad, gayly illuminated with the divinest joy, as he bounds over "the steep frowning glories of dark Lock-na-garr" or "breasts the billows of Dee's rushing tide," his heart all aglow with purest love for Mary who was destined never to be his. How delightfully his superb happiness is portrayed. He wishes us to participate in his spiritual rapture, and we, instinctively appreciative, repeat:

"When I see some dark cliff point its head to the sky
I think of the rocks that o'ershadow Collileen;
When I see the soft blue of a love-sparking eye
I think of those eyes that endeared the rude scene;
When haply some light waving locks I behold
That faintly resemble my Mary's in hue
I think on the long-flowing ringlets of gold,
The locks that were sacred to beauty and you."

While we cannot approve the ruthless, savage attack upon these fugitive immature fragments by the coldly intellectual reviewers, yet we are glad they did so, for truly they were "cruel only to be kind." They aroused the slumbering giant, and the world is the richer for it.

His domestic estrangement which has furnished material for censure by smaller souls was in reality a blessing in disguise. Had he become united to Mary Chaworth, possibly the amicable relations, the harmonious reciprocity, the congeniality of association might have subdued the volcanic vibrations that were slumbering in his breast, and domestic peace might have concealed the treasures that were spiritually inurned. He would fain have reposed in such tranquillity, but remorseless destiny flung him out to the wide expanse of the rolling deep, and the tempest within was aroused by his contact with that mighty flood.

How much his temperament required the salutary influ-

ences of the feminine, and how far we are indebted to the Countess Guiccioli for real inspiration and awakening fire no living soul can possibly determine. She remonstrated and expostulated with him respecting the wisdom of publishing "Don Juan," but the poet was so bitterly exercised in mind because of the hypocrisy of society that nothing would dissuade him from lampooning that which was so utterly foreign to his own being. We all regret that he should have made certain portions of that incomparable poem unpresentable to the fastidious reader, but there is very much that we cannot willingly destroy, for the greatness of the master is displayed in a thousand gems.

The "Vision of Judgment" owed its existence to the same anomalous conditions.

The sycophantic toadying to "the powers that be" was so reprehensible to his manly spirit that he allowed the lightning flash of his fiery indignation to descend mercilessly upon the head of the offender who voiced the hollow mockery of an artificial age. It required no ordinary courage on the part of a peer of the realm to be guilty of such *lese majesté* when he held his prestige in society by virtue of monarchial recognition. The vigorous sentiments therein expressed display the very culmination of contempt when he says:

> "It seemed the mockery of hell to fold
> The rottenness of eighty years in gold."

Then with the relentless arm of the censor he tears aside the mask of artificiality, and reveals the monarch as a man. Yet, despite this fashion-suicidal policy by which he estranged the sympathy of the most powerful in the land his fame did not become obscure, nor was his intellectual strength abated.

The clinging of his great spirit to the life-giving element in woman is abundantly evident in the spiritual perfume breathed in that inimitable poem: "Though the day of my destiny's over," wherein he unfolds his loving soul in touching gratitude to his sister Augusta. As he expresses a flood of sorrow in frank recognition of her sympathy, he says in his own ineffable way:

"From the wreck of the past, which hath perished,
Thus much I at least may recall,
It has taught me that what I most cherished
Deserved to be dearest of all;
In the desert a fountain is springing,
In the wide waste there still is a tree,
And a bird in the solitude singing,
Speaks still to my spirit of *thee.*"

Always magnanimous and generous, jealousy was too mean a guest for his capacious heart, and the following tribute to White reflects eternal credit upon him, viz.:

"Unhappy White! while life was in its Spring,
And thy young muse just waved her joyous wing,
The spoiler came, and all thy promise fair
Has sought the grave to sleep forever there;
Oh! what a noble heart was here undone,
When Science's self destroyed her favourite son!
Yes, she too much indulged thy fond pursuit;
She sow'd the seeds, but death has reaped the fruit.
'Twas thine own genius gave the final blow,
And help'd to plant the wound that laid thee low.
So the struck eagle, stretch'd upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quiver'd in his heart:
Keen were his pangs, but keener far to feel,
He nursed the pinion which impell'd the steel;
While the same plumage that had warm'd his nest,
Drank the last life-drop of his bleeding breast."

He who has visited the lovely regions of the Southern Seas will live again the rapture known in perusing the manifold delights of "The Island." The voluptuous repose of adolescent tranquillity and peace amid tropical flowers; the interesting study of natives whose black eyes dance with glee; the drowsy serenity and lassitude; the wild entrancing rapture of the forest scenes; the hilarious exaltation of plunging in the briny flood and the romance associated therewith; the

mysterious revelations of the rocky home of Neuha and Torquil in the bosom of the mighty deep, all wean the tired spirit from sordid commercial cares, and in thought we are once more wild and free, the veneer of culture is cast aside, and the present is transformed by the past. Thus we seek soul recuperation in meditation, a delicious spiritual baptism eliminates our sorrows, and we return to our daily duties like giants refreshed with slumber.

The terrible arraignment of

> * * * "the man of thousand thrones
> Who strewed our earth with hostile bones,"

is a glowing ember snatched from the altar of burning eloquence such as he alone could supply. Every word seems seething with living fire, and the just denunciation is endorsed by all. Without compunction of conscience, inordinately ambitious, an excresence of obstruction in the progress of the race, possessing possibilities and opportunities to bless all mankind, but concentrated all in self, this heartless man who could rub his hands in fiendish glee as he sat by the cotter's fire, and exclaim "This is better than Moscow!" while his infatuated worshippers by thousands lay frozen in death on the Alpine heights, thus received well-merited obloquy which will thunder down the ages as long as the fame of Byron shall live. Ah, truly

> Ill minded man! why scourge thy kind
> Who bow'd so low the knee?
> By gazing on thyself grown blind
> Thou taught'st the rest to see;
> With might unquestioned,—power to save,—
> Thine only gift hath been the grave
> To those that worshipped thee;
> Nor till thy fall could mortals guess
> Ambition's less than littleness!

We gaze upon Manfred with speechless awe, and love to contemplate the consummation of magnetic power as exemplified in his remarkable personality. Like the breath of a

mighty whirlwind sweeping the towering mountains and changing the aspects of external nature, this man by virtue of latent strength makes the more negative elements in being subservient to his control. The intrepid poet introduces us to the very God in man; but that God is yet unable to eliminate the last vestige of earthliness in his composition, without which his eagle soul cannot soar to the empyrean heights with "his eyes fixed on Victory's sun."

The presiding personified tutelary spirits of nature reluctant though they may be to obey, precipitately step forth obedient to the imperative command of that mighty soul, and then with passive femininity pay him tribute and homage in delightful charms. That man of loneliness and mystery unable to measure his own greatness courts self-destruction because he has exhausted his possibilities, but appreciative of all the glory, the beauty, the loveliness, the majesty, the grandeur and impressive sublimity of mountain scenes he wishes to receive upon the retina of his soul the parting smiles of his bosom friends before the desparate deed is done.

After apostrophising in grandiloquent rapture the companions of his solitude he turns his piercing gaze in one last longing, lingering look, and as the minister of the spiritual strives to arouse the hobgoblins of fear in the breast of the dying man great, grand, glorious and sublime even in death, Manfred exclaims, "Old man, 'tis not so difficult to die!"

While the heroines of the poet's Eastern Tales are lovely as a summer dream his heroes are terrible creations; yet there is a majesty, a dignity, a manhood, a courage, an individuality displayed which commands our admiration in a superb degree. They possess attributes strong, positive, imperious, grand and powerful indeed—men with a charm that

"Still sways their souls with that commanding art
That dazzles, leads, yet chills the vulgar heart.
What is that spell that thus his lawless train
Confess and envy, yet oppose in vain?
What should it be that thus their faith can bind,
The power of Thought—the magic of the Mind."

The overwhelming magnetic personal atmosphere of such beings so completely dominates the individuality of the gentler souls as to absorb the whole of their devotion. To them self-sacrifice is a privilege rather than a duty, and death is gladly welcomed in the smiles of approval of those whom they serve.

Medora, basking in the magnetic influence of her all-in-being, while striving to modify his wild impetuous desire for revenge upon the society that had done him wrong, pitifully appeals to his chivalry by recounting her inner sufferings, and in picturing her dreary vigil on the lonely couch of the lofty tower hoping against hope for her lord's return she beautifully says:

"Still would I rise to rouse the beacon fire,
Lest spies less true should let the blaze expire;
And many a restless hour outwatch'd each star,
And morning came—and still thou wert afar.
Oh! how the chill blast on my bosom blew,
And day broke dreary on my troubled view,
And still I gazed and gazed—and not a prow
Was granted to my tears—my truth—my vow!
At length—'twas noon—I hail'd and blesst the mast
That met my sight—it near'd—alas! it passed!
Another came—O God! 'twas thine at last!"

So utterly unbearable is this constant separation that she wanders to and fro upon the solitary beach and when apprised of the possibility of fatal disaster to her only joy she succumbs to the inevitable, in hopeless brokenness of heart her life ebbs forth for the man she loved so well.

The personal characteristics of the two lovers are described in poetical imagery which will ever persist as long as the language obtains, viz.:

"His heart was form'd for softness—warp'd to wrong;
Betray'd too early, and beguil'd too long;
Each feeling pure—as falls the dropping dew
Within the grot; like that had harden'd too,
Less clear, perchance, its earthly trials pass'd,
But sunk, and chill'd, and petrified at last.

Yet tempests wear, and lightning cleaves the rock,
If such his heart, so shattered it the shock.
There grew one flower beneath its rugged brow,
Though dark the shade—it shelter'd—saved till now.
The thunder came—that bolt hath blasted both,
The Granite's firmness and the Lily's growth:
The gentle plant hath left no leaf to tell
Its tale, but shrunk and withered where it fell;
And of its cold protector, blacken round
But shiver'd fragments on the barren ground!"

The many moods and varied musings in the production of the "Giaour" are interesting to the student of psychology. The initial effort voices his sublime sympathy with the cause of the independence of Greece, for which he eventually sacrificed his life. Scattered round the mosaic of the conception are symbols, metaphors, similitudes and dazzling gems of marvelous brilliancy. It seems as though the word-painter had, while contemplating the masterpiece, jotted down small sketches in order to divert his mind for recreation, but we the collectors of such curios are eager to avail ourselves of these evidences of genius, and place them in the archives of memory as treasures of priceless worth. The Giaour, infuriated with rage because of the murder of his Leila by the manager of the harem, where she was confined, acting in conjunction with a band of robbers after waylaying the man who had administered such terrible retribution by drowning the unfaithful one in the Bosphorus, fiercely deals the deathblow to his remorseless enemy, and gallops madly to a convent, where he secures immunity from punishment by bringing largess to the support of the church, and remains for years an unwelcome but indispensable guest. His dying confession to the friar furnishes an opportunity for the expression of that intensity of feeling, wealth of illustration, knowledge of soul-agony, sublime imagery, and the fruitage of imagination that only a Byron could show to the world.

We cannot conceive of anything in all literature more invested with the strenuous impetuosity of the most intense

human emotion than is here described. It seems the very acme of feeling when he muses thus:

"The cold in clime are cold in blood,
Their love can scarce deserve the name;
But mine was like a lava flood,
That boils in Ætna's breast of flame.
I cannot prate in puling strain
Of ladye-love, and beauty's chain:
If changing cheek, and scorching vein,
Lips taught to writhe, but not complain,
If bursting heart, and madd'ning brain,
And daring deed, and vengeful steel,
And all that I have felt, and feel,
Betoken love—that love was mine,
And shown by many a bitter sign.
'Tis true, I could not whine nor sigh,
I knew but to obtain or die."

Again:

"She was a form of life and light,
That, seen, became a part of sight;
And rose, where'er I turn'd mine eye,
The Morning-Star of Memory!
"Yes, Love indeed is light from heaven;
A spark of that immortal fire
With angels shared, by Alla given,
To lift from earth our low desire.
Devotion wafts the mind above,
But Heaven itself descends in love;
A feeling from the Godhead caught,
To wean from self each sordid thought,
A Ray of him who form'd the whole;
A Glory circling round the soul!"

but when he refers to the return of his Leila as

"No breathing form within my grasp,
No heart that beats reply to mine,
Yet, Leila! yet the form is thine!"

the heart melts in pity at his supreme distress. Nothing can be more beautiful than that spiritual appeal to a spiritual being when he says:

"They told me wild waves roll'd above
The face I view, the form I love;
They told me—'twas a hideous tale!
I'd tell it, but my tongue would fail:
If true, and from thine ocean-cave
Thou com'st to claim a calmer grave;
Oh! pass thy dewy fingers o'er
This brow that then will burn no more;
Or place them on my hopeless heart:
But, shape or shade! whate'er thou art,
In mercy ne'er again depart!
Or farther with thee bear my soul
Than winds can waft, or waters roll!"

The first and second cantos of Childe Harold recording impressions and reflections of travel do not reach the zenith of power which is attained in the subsequent work. In the third and fourth cantos he ascends to the very highest expression of his perception and spiritual potency. He becomes surrounded by a thought-sphere light, beautiful and transparent as a summer cloud. He enters a new atmosphere of inspiration, divinely illuminated by prevision, prescience, reason and philosophical wisdom.

As he stands pensive on the lonely strand gazing upon "fair Leman" which reflects a prophecy of the coming storm, he is breathlessly awed by the eloquent stillness, and thoughtfully meditates thus:

"Then stirs the feeling infinite, so felt
In solitude, where we are least alone;
A truth, which through our being then doth melt,
And purifies from self; it is a tone,
The soul and source of music, which makes known
Eternal harmony, and sheds a charm,
Like to the fabled Cytherea's zone,

Binding all things with beauty;—'twould disarm
The spectre Death, had he substantial power to harm."

The lesser gems of nature's beauty only receive a passing smile as the aspects of the crystal deep assume symbols responsive to the creations of his wondrous soul.

Ascending to some lofty eminence, utterly indifferent to the fury of the blast he breathes in the awful scene, which thrills his being with ecstatic joy. The roaring hurricane, the deafening thunder, the fearful lightning and the groaning trees voice the tempest-thoughts that surge within his breast, and he feels the heart-throb of nature simultaneous with his own.

It would require the pen of a seraph dipped in glory celestial to describe the feelings of this marvelous man, but when his pent-up emotions can find some relief he rapturously exclaims:

"And this is in the night: Most glorious night!
Thou wert not sent for slumber! let me be
A sharer in thy fierce and far delight—
A portion of the tempest and of thee!"

When nature has restored the equilibrium we again hear the silver bells of sweet poetic music when he sings:

"The morn is up again, the dewy morn,
With breath all incense, and with cheek all bloom;
Laughing the clouds away with playful scorn,
And living as if earth contain'd no tomb,—
And glowing into day:"

His acute, sensitive susceptibilities stung to madness by a harsh, ungrateful world, shrunk in horror from the icy hand of affected human friendship, and found congenial association adaptable for his needs even in the wrathful moments of mother nature, who nursed her wild and wayward son on her throbbing breast, that breast which heaved like billows of the rolling deep.

Revelling in this supreme delight, he philosophises on the anomalies of existence

"And thus I am absorbed, and this is life:
I look upon the peopled desert past,
As on a place of agony and strife,
Where, for some sin, to Sorrow I was cast,
To act and suffer, but remount at last
With a fresh pinion; which I felt to spring,
Though young, yet waxing vigorous as the blast
Which it would cope with, on delighted wing,
Spurning the clay-cold bonds which round our being cling.

And when, at length, the mind she be all free
From what it hates in this degraded form,
Reft of its carnal life, save what shall be
Existent happier in the fly and worm,—
When elements to elements conform,
And dust is as it should be, shall I not
Feel all I see, less dazzling, but more warm?
The bodiless thought? the Spirit of each spot?
Of which, even now, I share at times the immortal lot?

Are not the mountains, waves and skies a part
Of me and of my soul, as I of them?
Is not the love of these deep in my heart
With a pure passion? Should I not contemn
All objects, if compared with these? and stem
A tide of suffering, rather than forego
Such feelings for the hard and worldly phlegm
Of those whose eyes are only turned below,
Gazing upon the ground, with thoughts which dare not glow?"

Again he adjusts himself to his incongruous conditions when he declares:

"I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be, or have been before.
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceal."

Many a time and oft have I reclined on Mount Victoria

with the beautiful harbor of Wellington, New Zealand, within my view. As I turned my gaze seaward the roaring, dashing, foaming breakers reared their white crests upon the ambient blue; their fury aroused by the rocky obstructions on that lonely shore, and I never wearied of repeating that sublime apostrophe to the ocean, which seemed to be more vivid, real and instinctive with life because of the practical illustration before me. However, I must reluctantly leave this treasure trove of priceless thought. Swept onward by the flowing tide of keen appreciation, I would fain eulogise voluminously one, whose intellectual and spiritual association are to me a perennial charm.

In the opening years of the 19th century the eyes of the world were dazzled by a galaxy of literary glory such as had never previously illuminated the earth. Like a mighty central sun the soul of Byron completely overwhelmed the feebler glow of other stars in the Milky Way of Mind. The positive of Byron with the negative of Shelley will continue to blaze forth with transcendent splendor, and for all future time they will constitute in accord and concord *one* "thing of Beauty which is a joy forever."

C. G. Oyston.

THE PATHWAY HOME.

It was long after sunset, and we still remained sitting out on the river bank, Amica Altamont and I. We are both women past our "first youth." Amica says that nobody is interesting in "first youth." At any rate we were holding a conversation that was, to me, intensely interesting.

Amica had been making some of her rare and unusual mystic remarks, which started from the sunset display we two middle-aged women had come there to enjoy; and she had said that the after-glow was like a prophecy and promise of the coming day. From that she ran on, until she had lifted us both out of this plane of being, mentally, into a region that made me think we were treading upon the border-land of that sphere Saint Paul visited, when he heard and saw things unspeakable and full of glory—things unlawful for a man to utter.

Amica thinks that there is, waiting for us humans, a Seventh Heaven here on this earth; a higher law of life, in fact, which will be discovered and applied when we are ready for it. She gets it out of the Bible, and out of the ancient mythologies and religions, and she says the air is full of it. According to her, science, even, is coming nearer and nearer to this law. But let me record some of our talk that night. Wishing to draw more out of her train of thought, I challenged her with this:

"You might possibly wrench that interpretation out of the Scriptures, Amica; but what does science say to your hypothesis?"

Amica's clear intelligent eyes met mine steadily.

"I took it right to science first thing," she said. "There are rank materialists whose minds cannot get clear of the machinery they are working with; and they are good mechanics too. There are others, thank Heaven, just as great, whose minds have spiritual vision—who consider the Essence within the machine—the real entity."

"Yes; but how about cells, and colonization, and differentiation, and so forth?" I asked mistily. "Those things have to be—don't they?—as well for the human as any other creature?"

"Those things *are*," replied Amica. "Let me ask *you* a question—Has science ever proved that the primordial germ of life is anything other than a unit?"

"No; not if I understand rightly what is meant by the term 'unit,'" I answered.

"I have not heard of any recent discovery to the contrary at any rate," said Amica.

"Then it is one and the same thing in the female as in the male body?" I asked.

"It is generally conceded that the germ of life is a unit. It is one, and immutable. It stands. It is the foundation for all living things to grow upon. What makes it grow? That is the question! What wakes it into life?"

"Some might say salt, or heat, or affinity, or over-balance of force, or what not," I threw in.

"Suppose for our purpose we simply say it is a *charge* of some sort, and that from the earliest time it has never been anything else. There may be different ways of generating the charge, but the charge must come or there will be no life. There is no 'life' in a cancer-germ unless something arouses it, to work havoc in our bodies,—a misplaced life-germ yet to teach humanity a lesson."

"Now, Amica, you are getting off your subject again," I reminded her.

"No; not so far as you think. There never would have been any cancer, you know, if man had ever come into being by the Higher Law; for a cancer you must know is a twin, or perhaps one of quadruplets or quintets—*ad lib., ad nauseum*—with all the horror that is the cause of it; errant life-cells, that came when our own spark of life was lighted,—at the moment of inception."

"Amica!" I exclaimed, "I never heard of such a thing."

"Oh yes," said she serenely, "that is a natural fact and sequence. It ought not to belong to our high order of human-

ity of course; but then—show us the way out of it under the present law of generation! Give us the Power of the Highest," she continued, "to lift the image of God out of this "good-and-evil" world to the "place prepared for him before the foundations of the world; and, as I said, cancer, and some other quite as ugly things that make up one-half of life, for woman-kind, especially, would be no more! The "Tree of Life" bears its fruit every month," she added irrelevantly, as it seemed to me. "But how great the difference between our 'tree' and that! All the difference; and, like that other great symbol—'The River of Life that makes glad the City of God,' and its counter stream, that red river of Death that makes sad the city of man!"

I could scarcely follow her. I looked at her and saw a great light shining in her eyes that were fixed on the deep shadow of the night.

"Yes!" Amica spoke with whispered reverence. "I see her. There she stands,—Woman! And the efflorescence,—twelve stars crowning her head. And the moon—under her feet! And in her arms the Firstfruits of the New Creation —the Man-Child!"

"Now, where are you going, Amica?" I asked.

"It's in Revelation, you know;" she answered.

"Yes. I thought we were upon a scientific basis just now? How you jump from cancers to——!"

"Oh, I see it all as a whole;—I mean, the two laws as two wholes, and they stand over against each other; I cannot see one without its contrast. I wish all women could see it," she added, "then we would know what we are praying for when we say: 'Thy Kingdom come.' It means so much to women —this Law—to the suffering daughters of Eve. If they could only grasp the idea that they are also sisters of Mary!"

"And you don't think that it leaves the men out—this 'Power of the Highest' that you understand so differently from anybody else?"

"No. The vital charge will come through man, of course, 'when that which is perfect is come;' when Love dominates his being. Did you ever think," continued Amica abruptly, "how

perfectly the nervous system of man approximates an electrical plant?"

"Why, it is the same thing!" said I.

"As near as man can resemble his own make-up in wires and dynamos," responded Amica smilingly. "Don't you see anything in that—scientifically?"

"I am afraid that I am inclined to think that you are wandering again!" I hinted.

"Not a bit of it. My patience! When *will* some people learn to grasp an idea afar off?"

"Marconi grasped one," I put in, quite at random as it were.

"Yes!" she exclaimed, "He did; and demonstrated once for all that a vital idea can be transmitted from one given point to another without material contact! Upon the waves it flies to its goal;—Its goal?" she asked herself; "Ah, how near —how far is that!"

"You don't think that Marconi has found his goal yet?"

"My dear,—when the waves of Light and Love have found *their* goal! But Marconi points the way; he suggests great things."

"Amica, I don't believe Marconi ever even had such a thought afar off!" I said, to whip her up a bit.

"No. But cosmic mind holds it, and some day will find a channel for the thought. The mind-waves are beating hard against the seawalls of materialism and ignorance. Wait until we have learned how to use such a possession as telepathic suggestion upon our dynamic nervous system. Wait until "suggestion" is a word commonly understood, and its law in universal use! We know that continued grief will create heart disease, and ultimately induce death. What if the continued presence of pure joy in divinest love should instil strength and life? Do we not know that this is true, on a small scale? Show me a truly great man, a great poet, or philosopher, a great musician, a great Teacher—without a great love back of him! Love is creative. Love is dynamic. Love is Life. It is the enkindling comprehensive Force of all forces. We never knew that God is Love until lately. We never knew that Life

is Love until we—'saw Jesus.' But we do not understand yet, all the truth about Love that the Spirit is leading us into."

"There will have to be another Pentecost, perhaps," I put in rather feebly.

"There is going to be a Great Awakening, such as David meant when he sang—"Awake my soul! Awake my glory! *I myself will awake early.* Yes; the world will awake at the 'glorious sign of His appearing'—not before that." And she added, "When ye shall see his Sign in the Heavens—know that it is near; even at the doors."

We sat a few moments in silence; then rose, and followed the pathway home.

BLAND MCLEAN.

FOR JOY.

No eremite, O Lord, am I
To let life's fair brave things go by,
  Nor care if none delays
  To grace my days
  With joy and beauty that endear
The sweet near earth and sky.

Rather, O Thou Benign, I wait
With heart and hands importunate
  To hold the golden dowers
  Of flying hours
  That half-fulfill old heart-besieging
Dreams of happier fate.

So, still upon my ways let shine
Thy great good sun! And long be mine
  The glory of Thy stars!
  O'er cloudy bars
  Oft let me see Thy moon arise
In majesty divine.

FOR JOY

Let me, I pray, in fulness know
Keen vernal joys when fresh springs flow
  Down from the rocky heights;
  The dear delights
  Of summer morns, gold autumn eves,
And silv'ry days of snow.

Nor let my ways fall far apart
From all the gracious world of art—
  Where colors, grave and bright,
  And words of might,
  And music, free the fettered soul
And soothe the tired heart.

Nor let me ever beggared be
Of the fine joys of comradry—
  Fain ever to fulfill
  Love's least sweet will,
  Let me foretaste the Love Divine
In human loyalty.

So, when some morning strange and new
Unfolds a vast serener view
  Of beauty, past surmise,
  To longing eyes
  And heart mysteriously thrilled
With bliss of dreams come true;

In that high hour of grace supreme,
While round unwonted glories stream,
  I shall not sink subdued—
  But rise renewed—
  Remembering all earth's old dear joys
That oft supernal seem.

ANNA BLANCHE MCGILL

DEPARTMENT
OF
PSYCHIC PHENOMENA

For the study of the subtile laws of Life and Being, and the deeper consciousness

NOTE: This department will open to earnest consideration and wise conclusions on any of those subjects which relate to the finer forces of nature as expressed through the subtile forces of the mind, and to the deeper mysteries of the inner nature of man which appear to express through the various phenomena that attach to occult and supersensuous modes of activity. These are often classed as "Thought Transference" or "Telepathy," "Mind-Reading," "Clairvoyance," "Trance," "Mesmerism," "Hypnotism," "Psychic Aura," "Psychic Presence," "Spiritualism," "Double Consciousness," "Somnambulism," "Mysticism," "Mystic Symbolism," etc. Underneath the most of these subjects, which are as yet little understood, definite law is always to be found. A vast field of inquiry lies before us and the development of knowledge of the actual underlying laws is most important.

Carefully prepared material, based upon facts and presented by thoroughly honest contributors, will receive careful attention here, editorially, and will be used where practicable. The action of the mind in Dreams, especially in the symbolic dream, the conveyance of ideas through Thought-Transference; and particularly the establishing of action in life through these means—these are points that lie nearest at hand for immediate investigation. Carefully written letters may be used in a Correspondence Column.

The coöperation of interested individuals throughout the world is invited and very much desired. No monetary payment attaches to this department work. The truth, uninfluenced, must prevail.

A PSYCHIC WARNING.

A reliable woman of our acquaintance writes the following: My husband and I were looking at furniture for our new home. We were on the fifth story of a large wholesale house. One of the firm had accompanied us. We had started to cross the room when my attention was attracted by a piece of furniture we were passing, and I lingered behind to examine it.

I then threaded my way to a more distant object which struck my fancy. Between it and me there was a vacant space which I was about to cross, with my "head in the air," as my husband calls it, when a voice exclaimed: "*Look at your* FEET!"

I glanced down and there was the open shaft of a freight elevator not two steps in front of me. Had I gone on I should have fallen into the cellar. My heart stood still and I staggered back, and expected to see my husband just at hand, but he and our friend were almost at the other end of the immense room. Who had spoken to me? I could see no one. I called to the gentlemen and they were surprised that I was not still just behind them.

Clerks were called and a most careful search of the floor was made, but no one was found; inquiries also proved that we were the only persons on that story. Who spoke those words of warning? They were as distinct as though my husband had exclaimed them. There was no dream about that. I was wide awake and walking. What spoke?

A SYMBOLIC DREAM.

In the midst of one of our country's times of severe trial, a Southern woman, Miss Lea, had such an increased demand upon her income through the needs of relatives, that she was troubled to meet them. While casting about in her mind how to solve the problem she would constantly say to herself, "there certainly is a way for me to meet this! The way will open,—I *know* it will."

One night, after thinking long and deeply, she slept and dreamed of being in a very large building with which were connected other buildings. All were set in the midst of beautiful grounds. Reconstructing work was going on and she was superintending it. The place was entirely new to her and she realized that in it was the solution of her problem. She turned to a window and stood looking out over the beautiful grounds; a road separated the place from another one opposite which was even more finely laid out and kept.

As she stood happy, and grateful for this position in the midst of such beauty, an exquisitely formed black mare stepped, as it grazed, from behind some shrubbery of the opposite place. While she admired the creature, but greatly wondered to see it so privileged, it raised its head and seeing her at the window it became enraged without any apparent cause; with ears back, neck out-stretched and teeth showing, it galloped furiously toward the window. Miss Lea thought, "it can't be coming at me! I've done nothing. Anyhow, it can't get in here!" But the mare made a great leap and she had scarcely time to spring back, when its head and fore feet came with force through the window and its heels kicked against the house in its efforts to carry the rest of its body into the room. It fell back to the ground. Miss Lea was sorry for the hurt she knew it must have received and went out to see what she could do for it; to her amazement the creature picked itself up and retreated for another dash at her, more violent than before. This time the furious animal got its shoulders through the window, which was ten feet from the ground; now for the first time Miss Lea was frightened. She shouted to those at work and sprang herself, part way up a broad staircase nearby; as she did so a voice said in her ear, "A thought or two higher." She hesitated, uncertain what to do, for the mare had fallen outside "all aheap"; but the voice repeated "A THOUGHT OR TWO HIGHER." Then she awoke. She was trembling from the excitement of the dream and all the next day it kept recurring to her mind and the words of that "Still small voice"—"A thought or two higher," puzzled her. Why hadn't it said a *step* or two

higher? As she had been on a staircase that would have been in keeping, but "a thought or two higher,"—what did it mean?

Pressure of duties drove the dream from her mind until one day three or four months later, she found herself in the exact position and surroundings of the dream, with the exception of the absence of the horse; it was nowhere to be seen.

A remarkably fine position had come to Miss Lea. The way had opened as in true faith she believed it would.

Later the beautifully formed black mare was accounted for in the person of a woman living opposite, who was intellectually brilliant and socially fascinating,—when inclined to be,—and who was related to, dependent upon and living with the family of the opposite place; she grazed, so to speak, on their lawn. Her influence was powerful and for years she had caused great trouble for all who had anything to do with her, and she had always been a wrecking influence in the work of the institution opposite.

Those familiar with symbology will recognize the horse as a symbol of work, the color, shape and general condition of the animal corresponding with the character of the work. In this instance the work signified by the black mare was, as the Irishman might put it, good in every way except in being *bad.* It was not long before Miss Lea found she had a very difficult problem to solve in protecting her work from this foolish woman, and the "thought or two higher" of her dream was the only way by which she could master the conditions.

A PSYCHIC EXPERIENCE.

Some twenty years ago,—before taking up the practice of medicine,—I was in charge of the warerooms connected with a large piano and organ manufactory in this city.

One forenoon, while writing at my desk, a lady entered and desired to have the assistant superintendent called down. I looked up from my work, and saw a beautiful woman looking at me intently. She grew suddenly pale and grasped at the rail for support. I gave her a chair, and on the entry of the man called for, he introduced her to me as his sister from Chicago.

The acquaintance ripened into a close friendship with my family and myself, and there was a deep love sprung up between the lady—a finely developed psychic—and my daughter, a girl of 21 years of age,—now in the angel world.

One day she told my daughter this story, which I give in her own words, as nearly as I can recollect them. It runs thus:

"A year ago I was very sick with typhoid fever. I grew worse from day to day, and after several days of delirium the doctors said I could live but a few hours.

"In my delirium I seemed to be sinking in a quagmire, slowly but surely, and all my struggles to emerge only sunk me the deeper.

"Just as I was about to sink entirely in the bog, a man—one I had never seen—came to the edge and seized me by both hands and drew me out on to the firm ground, and said, 'Now you are safe and you will soon be free from the mud and all right again.'

"From that time I began a rapid recovery and soon regained my usual health. But who it could be that came to me in my extremity I could never find out.

"When I entered the office of the factory to inquire for my brother, whom I had come to the city to visit, your father was writing at his desk. He looked up at me and I at once recognized him as the one whom I had seen in my delirious condition, and I nearly fainted with the sudden surprise."

At that time I was just becoming seriously interested in psychic and mystic things, but I had no recollection of having played any such part in the lady's affairs—which by the way my daughter did not make known to me until after the lady had returned to Chicago.

In a subsequent visit she told me the story herself. I believe she is still living in Chicago, but it is several years since I have seen her.

Many experiences of the sort have come to me during my practice of medicine, which I entered upon shortly after that, and they have become so common that I have ceased to wonder at them.

"There are more things in heaven and earth than are dreamed of in our philosophy" (!), and as that rare man, John Uri Lloyd, remarks: "*There always will be.*"

Θυρωρός.

TELEPATHIC VISION.

On the psychologic plane there are many things, which if the student could understand beforehand, would save much wearisome, speculative and even alarming thought.

In my own case, perhaps not an unusual one, when the inner being, which they of the East call the soul; and the Hindus often name "the voice"; and which American psychics usually designate as "the spirit present," began to emerge and had reached the state of pronounced words and spoken and written symbols, it began chanting hymns and songs, like a stream of golden intelligence, and bits of wisdom like little sermons; wise, beautiful and tender,—words of love they were, spiritual and religious. Then there were utterances, like letters, as if addressed to many persons, but chiefly to one gentleman, formerly a person of distinction, but then many years dead; one who had in life stood high in a profession which brought him in touch with poets, philosophers and artists.

It was a beautiful and fascinating occupation to sit writing letters of grace and regard, to such a personality. At least it seemed so then. But passing the fairyland of the first stages, the inner being seemed to become one with the personality of the spirit-friend, and I found myself under the direction of a hard and unswerving task-master, who set me reading books of stern philosophy, logic and political economy as well as to exploring the mystical glories of Greece and to chanting the Hindu temple-prayers.

Next I came under the tutelage of a living, flesh-and-blood teacher, from India. He proved of great service and taught me the philosophy of phenomena as we do not often hear it explained in the West. He left me conscious of no such thing as fear, and in everything discerning the immanent God, and comprehending Jesus.

But in this little paper I want to speak of some things which puzzle the unfolding psychic; for there are horrors if feared, and much of interest, yes, and importance, if understood.

One such was my sister's pet cat, and I might add its influence on American psychology, for I have had the experience of surprising my listeners often with this little true story.

It was long before I knew that by the laws of what we call the telepathic vision, whatever was seen by another closely connected to myself by blood or the month of birth, could also be seen by me. So, when the furry stomach of a big gray kitten rose up before my eyes,—sometimes the ridges of fur seeming actually to rub my face,—I was truly scared. I sought some spiritualist mediums who told me I was "obsessed." To be "obsessed" is, supposedly, something pretty bad. They who interpret psychic phenomena through philosophy do not recognize such a thing as "obsession"; they consider that so-called condition to be created by one's own lawless or untruthful thoughts.

But in those days, before I knew what my own soul was teaching me, and before I had the light of the East and the culture of Hindustan to inform me, this big furry thing right before my face, rubbing me on the nose, grew into an enormity that threatened my reason, for I was in a state of great fear and horror. At this time a visit to my mother disclosed a great fact.

It was on the first evening of my arrival, and it was midwinter. My sister, who lived at home, had a grate fire made, and we sat down to a long talk, as we had not met for many months. Sister placed me a chair. then said, "Wait,—just a moment," and opened the street door. In came a great cat, bounding happily and playfully until Sister had seated herself, when Kittie leaped upon her lap and was quiet. We began talking and Sister raised Kittie up as one does a small child, affectionately, and held her up by her paws. There it was, this great gray belly, swaying up and down as my sister rocked back and forth, calmly talking; and both she and the cat in the height of enjoyment.

Up and down was Kittie dangled. My sister, the most careful, earnest, Christian woman in the world, was making life and vision hideous to me, perhaps to many, through her devotion to a cat, and her ignorance of the laws governing the finer being and men and women who have reached the stage of mutual or telepathic vision.

But there was goodness also in the law—the law that we neither wholly understand nor rightly use; for after months of horror I was given, by wholly external happenings, this chance to find out what the terrible astral was, and where it was, and also that no evil influence was in it. The conscious moral influence of this is that no evil can be.

So Kittie did her part in elucidating psychic phenomena, and the happening helped most clearly to prove that what we see in the astral plane, as the "through a glass darkly" of the scriptures, we shall sometimes see face to face. Phenomena in one sense thus becoming prophecy.

Another instance, equally uncanny, was the appearance before me of a snake. It was a gray looking snake, and of great length. I used to look at it, as I could not persuade it to move on, and wonder if ever so lengthy and persistent a snake lived, and whether I would have to meet it alive sometime and somewhere.

These are the most horrible moments a human being can pass through, this facing phenomena of a hideous character which can neither be reasoned with, persuaded, nor ousted. One may do every lovely thing; bear himself in honor toward all men; pay his debts and put away meat-eating, and find his vision there just the same.

What is it? The form of a snake of course suggests most unpleasant things.

Well, years went by. I grew somewhat accustomed to the presence, and used sometimes to occupy myself making sketches of snakes. I believe I meant in this way, to make such friends with them that one would not attack me if I were to meet it. I wrote to several occultists in this country and asked if the thing was a portent, or a sign of a previous birth or the need of joining the church? The most likely

answer, the one at any rate with the least argument, was from an Egyptian. He said it was a sign of lust.

No lady likes to be found in this sign, so I carefully remodelled my ways, breathed for hours every day "in the law," as the esoterics say; fell abathing hours together, and ate no pleasant foods whatever. I used to sit by the hour before the statue of a Buddha, supposed to be immortally pure and to awaken pure vibrations, and as I then lived in a large city, I would in the street, look into every face and say, "thou art purity."

Then I began to get the better of things; and Max Mueller and John Fiske were friends who helped me. I began to find out the law that "there is no evil," that every word that is made offensive by use was beautiful and good by its creation. I found "lust" to be such a word, but it is in that case, German.

His snakeship kept right on. Could the Egyptian have been mistaken? It is a sad thing to cast a doubt on a descendant of the Ptolemies.

Two years, three, perhaps more, had thus passed. One day, finding some old poems that seemed admirably adapted to musical setting, I wrote to a well-known musician asking his assistance in the matter of an accompaniment.

His reply was dignified and gravely named an hour when I might see him. I was as prompt as happy, and after a very brief wait in the ante-room was ushered into one of the most elegant musical studios in America. The master sat at the piano silently going over my lines. I was looking all about.

The apartment was but dimly lighted, and down the room I saw my great snake,—I rose and went to it; there it was coiled, draped, stretched, on a high rack, seemingly made for the purpose; my great life-rending, life-mending I suppose astral friend, whom I had tried for years to shake, to explain away, to argue out of existence or to cut loose from. It proved to be only a paper toy, of the largest size the Japanese make and sell in their little shops everywhere.

I walked back to the piano. "Why do you have it, Herr

G——, —the snake?" I asked. "Oh, that! Why I love them;" was the energetic reply.

"For four years I have seen it," I said. "Have you had it so long?"

"Yes, yes, and more. What a splendid advertisement!" was his thrifty response.

MARTHA VIRGINIA BURTON.

PHOTO HEALING.

Cried Mary Jane,
"I have a pain,
"That's nearly driving me insane;

"But where to go
"I do not know,
"Because the pain does hurt me so."

Said Mary's dad,
"Why, that's too bad,
"Besides, you look a trifle sad;

"You ought to go
"To Uncle Joe,
"He's so painstaking, don't you know,"

She donned her shawl,
She made her call,
She told her Uncle Joe quite all.

"Of course I'll do
"My best for you,
"For I am simply aching to(o)."

'Twas not in vain
He racked his brain;
He took a snapshot of her pain.

In his tray of delft,
On the dark room shelf,
He developed Mary's pain himself.

—G. M. W. Kobbe, in "New York Herald."

DEPARTMENT
OF
METAPHYSICS

For the Practical Application of Principles to Life, Health and Character

ELIZABETH F. STEPHENSON, Editor

NOTE This department will be devoted to the Healing Philosophy and such phases of thought, experience, demonstrations and knowledge as may help in intelligent ways to spread the true healing knowledge and develop its legitimate powers.

Articles that are thoroughly sound and instruct without befogging or misleading the reader will be inserted as received and approved, but no money will be paid for the writing. The department work is a labor of love and appreciation with us all, and must stand as such.

APPROVAL.

As an indication of the profound interest aroused by the study of this philosophy, the following extract from a letter recently received from an earnest student among the pupils of the school, will doubtless interest our readers:

"I am glad that you propose the change in the magazine. It seems to me that it will be instructive and interesting to students, and give some idea of how to carry on the work in each locality.

"I believe the American School has the most important message to deliver, for the emancipation of the slaves to self-consciousness, that humanity has ever received." Appreciative words of this character come as an added incentive to our efforts.

Relative to the opening of this department another pupil writes: "I was delighted to see you have added a department of Metaphysics to the Magazine; it is something I have always missed. Nothing is so helpful and encouraging as to read of experiences and demonstrations non-professionals

have made. What they accomplished I could try and do, and whatever the result may be, success or failure, I would always be sure to have learned, and therefore profited by the experience."

This is encouraging and suggestive of possibilities in our purpose to make this department important and useful in our teaching.

THE MESSAGE OF WHOLENESS.

The divine message of truth which it is our privilege to take into our hearts and lives, if we will, comes as a revelation to the mind prepared to receive it.

The ear that listens for it catches the sound of the inspired tones of the message-bearers, both of the past and of the present. These are becoming clearer all the time; re-sounding with no uncertain notes those fine strains to which the human soul is always attuned.

In order to keep ourselves receptive to these uplifting influences we must place a sentinel at the gate of the senses —these tempters of the soul—allowing nothing unwholesome to pass within.

It is therefore especially important to train the mind to think upon the higher planes of being, where the soul guides, counsels and strengthens it to overcome, until the external impulses no longer have power to assert themselves to the detriment of the soul-nature.

While functioning as human beings on this plane of life, we should realize that it rests with ourselves entirely whether we progress in truth, obeying the Law, or clog our steps by allowing erroneous beliefs to hold our minds in subjection.

The demands of daily life even though exacting, sometimes, need not preclude the exercise of the higher faculties in response to the promptings of the spiritual nature inherent in every individual. No matter how difficult one's surroundings may seem to be, serenity may always be found in the silent withdrawal to the inner sanctuary, there to commune with one's own soul. Within, we find the elixir which heals

our hurts, renews courage, and gives strength to the oft-times weakening purpose—effects upon the mind of too much worldly contact, and for which there is no help save from within. The higher self stands ever ready to uplift from the oppressive air of worldly life into the clear, restful atmosphere of the spirit, if we but reach out a yielding hand.

Every good thought and pure impulse generates wholeness, and in this wholeness we find health. The healing influence of the mind thus comes forth at the behest of the spiritual nature.

In a large measure we can choose for ourselves conditions of wholeness or the reverse. Many of the "ills" that trouble the human family may be avoided by cultivating and maintaining a mental equilibrium which keeps the motive pure and the judgment clear. Moreover the external nature of the mind must be put under control that the higher nature may be given a full chance to develop. Under no other conditions is it possible to live the better and nobler life of wholeness.

When we learn to understand that health is wholeness, to that degree shall we be free from "sickness." Therefore let us cultivate the power to dominate the lower impulses, and, following the leadings of the spirit, live the life of wholeness which draws to us all that is good and true.

THE STRENUOUS LIFE.

The idea of strenuousness has taken such hold of our American consciousness, and has entered also to a great degree into the lives of so large a part of all civilized nations, that it seems wise to take a little time to consider its nature, and so learn whither it leads.

Do the word and its idea belong to reality? Can we imagine the calm of Divinity ever *straining* to accomplish the activities of its laws?

Does the Infinite Love which is "the fulfilling of the law" ever see separateness of life, or oppose will-power to will-power, intelligence to intelligence? Is there any spirit of opposition to be exerted or to be overcome in the great Spirit of the All? No. The I AM *is,* and all *real* activity

moves with the ease, the wisdom and joy of the consciousness of absolute *being* in perfect wholeness.

The moment we hear or use the word "strenuous" the mind feels a nervous energy come into activity, either as a spur to some personal exertion, or as a recognition of straining effort on the part of others. Strenuousness is not calm. It is excited. Strenuousness is unloving. It is grasping, if not fighting for its own personally considered good. The word at once pictures *will-power* hard at work, and intellect pitted against intellect. The very spirit of strenuousness is that of opposition to opposition.

It matters not to what kind of work the strenuous effort is applied, its law is the same.

It is not spiritual. It is entirely of the personal plane, and therefore has no *true* action.

But one must be energetic, you say. Yes, we agree with that. But strenuousness is perverted, misused energy. Look into the faces of any crowd of men and women and you will see the look of strain in almost every one. The face that expresses serenity is very rare.

"As iron sharpeneth iron, so man sharpeneth the countenance of his friend"; in this statement made in *Proverbs* is a recognition of the spiritual law of action and re-action manifesting on the physical plane. Every one knows, for it is self-evident, that facial expression is the result of thoughts and emotions. There is no escaping this fact.

All national governments are the thought records or pictures—images of the people who have and are making them; and the people portray in their faces the national types of thought action. The spirit of each nation, and the spirit of each person has made its record, its declaration of itself. What declaration of ourselves shall we make? Shall we put on record in flesh and blood the anxious, eager, grasping, striving *I am* of personal self-life, or shall we bring into *expression* the noble *I am* of the high spiritual strength and beauty—the strength which knows itself as true and fears not, the beauty which sees and claims the true in all others?

Strenuousness has indeed been hard at work, and seems to have done much. But is it the *real* worker? No, it is only a disturber of the true action of the laws of Being. In its train has come a troop of troublesome conditions, unavoidable in its way of action, as is the rag-tag of humanity which accompanies and follows armies, and all other violent efforts. Fighting is unholy, though its motive may be just. It is unwhole, contrary to Unity; and of course carries with it the unholy. Strenuousness is fighting some thing, somebody or some condition.

In man, through all phases of his expression is a deathless, dominant spiritual energy. That unquenchable spark of divinity is always the *real* worker back of all else, and it will eventually accomplish its true purpose despite the perverting action of man's misunderstanding of what is real and true. This knowledge is what makes the metaphysician an optimist. He sees above the physical and claims that high reality for all planes of its possible expression.

We object to the word strenuous and deny the truth of its idea. We know for we have proved and experienced the fact, that they who persistently ignore strife in thought, speech and action, and who will not see any wrong which will not be swallowed up in right, are they who have learned the wisdom and the strength of victory—victory which is dominant through oneness of purpose.

Try for just one month to live this life of assured trust in the work of God's *nature* laws. Try it faithfully, lovingly and reap the results of peace and its victory.

E. L. K.

Man is to himself the mightiest prodigy of nature; for he is unable to conceive what is body, still less what is mind, but least of all, is he able to conceive how a body can be united to a mind; yet this is his proper being.

—*Pascal.*

We must recognize a God in our own minds, before we can detect a God in the universe of nature.

—*Sir William Hamilton.*

RIGHT USE OF THE MIND.

The whole Law of the Mind includes all real laws of personal life. The laws of nature are but the modes of external operation of the universal Mind.

The term "miracle" represents yesterday's estimate of the commonplace facts of to-day. The time is coming when boundaries and limitations will bear the stamp of ignorance; when all wonders will be recognized as legitimate out-workings and expressions of Infinite Intelligence.

The doctrine of "patient endurance" may be overdone and this will impoverish the vitality of the most robust nature. We may not be able to secure all that is desired, but we can demand that what we have shall be of the right kind for the further development of our real qualities.

The Philosophy of hopeful expectation is the only argument which can appeal effectively to the earnest mind; and the Heaven of right Ideals is the only thing worth striving for!

History proves that loyalty to tradition, is too often, a substitute for personal investigation, thus, the majority fail to discover that the "infallibly inspired" are not always infallibly informed.

Stored "good intentions" often are a hindrance and useless, save as paving-stones in the realm of uncertainty. Unused building material soon becomes refuse. Wise resolutions, which are never tested, lead to self-deception, and lend a sort of halo to the deferred action and possibilities of an eternal tomorrow.

What this world needs, is the quality of mental energy which scorns half-way measures and demands some return for every effort expended. Such vitality develops the intellectual faculties; clears the brain cells and calls out latent forces, whose operations result in what is known as success.

Use, improve or lose, reads the law, and failure to grasp and utilize this truth has wrecked many a life.

In the recent financial panic, a bright little woman came to me for advice, and this is what she said: "I can do many things which are called clever and heretofore have brought me a good income. I have a widowed sister and her babies to support and a small account in the bank. This last I will not touch, as it will mean ruin. Now what can I do?" As I hesitated, she continued: "I am not looking for something easy. I am young and strong. I am certain that there are hosts of legitimate things to be done, even if disagreeable; and I am determined to find them and tide-over these trying times." Two days later, a business woman asked me: "Do you know of a bright, intelligent, person who could fill a responsible position as private secretary?" The two were brought together, and to-day my little inquirer has a salary of $125.00 a month. The moral is obvious.

"What is in this world for me?
What I will and work to be."

This little text hangs over my desk, where I can see it every time I raise my eyes. I commend the healthy sentiment to the disconsolate, who believe in luck, failure and the like.

To the healthy-minded student of sociology, and metaphysics, it is a fact of great significance, that hundreds of otherwise capable individuals are slowly yielding to the blight and decay of inertia. The limit of their possibilities is rarely attained by the sons of wealthy men, since the necessity for work is unknown to them. "Sowing to the wind," they "reap the whirlwind," while Nature, with the serenity of a sphinx, fulfills the universal law, in the life of every human soul.

A few years ago I was the guest of a woman whose mental faculties were vigorously and vitally operative, despite the fact that she was in her eighty-ninth year. Previous to my visit, I learned of a serious accident, in which she had fallen through a trap-door into a dry cistern. This resulted in a fractured hip and other injuries, from which, it was said, she could never recover.

Imagine my surprise, then, when I entered the house to

have my hostess smilingly advance to meet me, with no trace of the mishap, save a slight "hitch" in her gait.

"You are a miracle!" I exclaimed.

"Nothing of the sort," she answered. "I told the doctor that *I would live* and *I would walk!* Then I focused all my energies upon the accomplishment of this determination, and here I am! Again and again, I repeated the scriptural text: 'I came that ye might have life, and have it more abundantly.' It was *my right* and *I demanded it, never doubting.*"

Herein she demonstrated great faith. The mind—which is the controlling power of the body, was sustained and stimulated by her confident belief that the source of help was within herself. Her desire became a prophecy, and all her mental activities centered upon the securing of its fulfillment. The efficacy of Mental Healing, in this case, was freely admitted by her physician, who said, in answer to my inquiries, "It's a clear case of WILL!"

It is pathetically true that we attract the thing we dread because we fear it. One of the great authorities in mental diseases, relates an incident where a young man received a severe shock, upon reading an account of a murder. The vivid details were graphically portrayed and absorbed by the reader, and the mental picture of the scene persistently haunted him. From this terror of another's crime, he became a victim of the fear that he too might duplicate it.

His mother noted that something was wrong and after many unsuccessful attempts to discover the cause, finally learned that the young man was entertaining the belief that he should eventually kill his sister. In the hope that relief would come with separation, the mother consented that her son should enlist in the army, and later, after confiding his malady to a brother officer, he was cured by hypnotic suggestion.

Memory is the only unbidden guest who defies bolts and bars. Sometimes she is an angel of consolation and again, she takes the sombre guise of remorse. "Whatever frees the intellect without contributing to self-control, is fatal to character."

Growth is a silent process and evolution is voiceless and serene. Each day our emotions are registered in terms of joy or sorrow; disease or health.

The future is still ours and what we might have been, we may still be.

Let this inspire us to believe that it is possible to make our lives "a progressive revelation of the Infinite."

MARIA CHAPIN WEED.

STRAY THOUGHTS

THE IMMORTAL SOUL

If the Soul is immortal and never had a beginning, has it always existed as the same individuality? Have you and I always been you and I as Soul intelligences?

If so, then we must have lived many lives, each one a little higher in intelligence than the other; manifesting as the same individuality, but with a different personality or form in each life.

Nature makes no hurrying leaps; everything comes to maturity through the slow process of growth, and mankind has evolved its present form or body through growth and experience in its many lives.

The soul has grown and broadened out in each succeeding life through the reception and development of thought, for thought is the mental image of the soul's ideas; while the vibrations of thought that the soul has received has created the garment that we call the spiritual body, the mantle of the soul, of which the physical forms of life are a reflection more or less perfect according to the mental vision of the personality.

Seemingly the soul manifests on two planes of thought the spiritual and the physical; in reality there is but one—the spiritual; the mental or spiritual image being the real man, and life on the spiritual plane being just as real as forms and bodies on the physical plane seem to be.

THE SPIRITUAL NATURE

The spiritual nature makes us aspire to a better life, to live and do that which is right and where the desire to know originates. Here the knowledge we gain is sifted, the good from the bad. The good is absorbed and lives in the individual. The bad mingles with the physical and like it is subject to disintegration and decay.

We sometimes think if we had been born into different surroundings we might have lived a better life. We place the blame for our failures on circumstances, when in past lives we have made ourselves what we are now, both mentally and physically. Our past is the cause of which there could have been no other effect than the conditions that surrounded us at birth; we had fitted ourselves for those conditions.

As spiritual beings we are conscious of all the experiences the soul has passed through. As personalities we remember only that which relates to the life in which, for the time being, we may be manifesting; because in each life we have a different brain that is in harmony only with conditions existing there. Memory is of the mind which bears the same relation to the Spiritual that the brain does to the physical body.

ATTRIBUTES OF CHARACTERS

There are attributes of character that are awaiting unfoldment in this life, for character-building as an aid to soul development; it is the object and aim of life; it may be courage, love, patience, charity, faith or some other attribute that we lack that will help the soul's growth; in developing these attributes we are working out the evils in our natures that interfere with the soul's progress.

A stream cannot rise higher than its source, and as we enter into that other life we will rise or sink to the level for which we have fitted ourselves, both in our mental and physical surroundings. To rise to a higher and more beautiful life we must develop the best there is in us.

Many, weary of life and its unsatisfied longings, have said

that "one world at a time is enough for me." We cannot live one world at a time, for our daily thoughts and actions here are causes, the effects of which will meet us in the hereafter and make our lives beautiful or otherwise.

The ideals of this life are the realities of the next, and it is well for us to study the question of what the future life holds in store for us. It makes us familiar with and takes away the fear of death. There is a satisfaction about it that makes us understand life better and feel that it is worth living; if we live in the spiritual we will understand "I shall be satisfied when I awake in his likeness."

JULIA L. HYDE.

HOW THINGS COMPARE.

Last July, Lilian Veazie, in Newark, died from blood-poisoning. She had been vaccinated, and it was supposed accordingly, as such things do happen, that the fatal seizure was the result of that operation. There seems to be an underhand agreement to prevent such statements from being officially made. Accordingly, the Board of Health took up the subject, and it being reported that the blood-poisoning was not decidedly manifest for seventeen days it was unanimously decided that the fatality was not occasioned by the vaccination.

It is hardly to be supposed, however, that if the child had died of hydrophobia the fact of her having been bitten by a dog seventeen or more days before, would have precluded that same Board from being equally unanimous in ascribing the cause of her death to the dog.

Although we divide the soul into several powers and faculties, there is no such division in the soul itself, since it is the *whole soul* that remembers, understands, wills, or imagines. Our manner of considering the memory, understanding, will, imagination and the like faculties, is for the better enabling us to express ourselves in such abstracted subjects of speculations, not that there is any such division in the soul itself.

—*Addison.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

IS PROTESTANTISM PASSING AWAY?

It will be recollected that the Rev. Dr. Newman Smith, in his Christmas sermon distinctly suggested that Protestant Christianity has well-nigh completed its work, and is about to pass away. Its crowning achievement he declares is that it has won the victory forever for the spiritual liberty of the individual man. Henceforth the right of private judgment, which the age of Protestant Christianity has won, can never be abolished or destroyed. Now, however, another age is at hand.

The Protestant faith is losing mastery over the controlling forces of modern life. This is apparent in all spheres. It has lost the old authority of the Church. It has lost this in its own families. It has lost the voice of authority in the State; it has lost power to give the people a good religious education. It is not meeting much religious thought and questioning among its own children. With all this Protestantism has utterly lost the unity of the Church.

The Roman Church once was a strong cable, one end of which was bound to the Eternal Power, and the other end of which was fastened firmly to the whole mechanism of human life. It controlled the world and moved it whither it would. In Protestantism the rope on its human end has frayed out into so many threads. No single strand of it is strong enough to move the whole social mechanism; it is like so many ravellings; at best one thread may move a few wheels.

Doctor Newman pointed out that he regarded as "signs of a coming Catholicism" which would fulfil alike the ages of

Roman absolutism and of Protestant individualism. He remarked that by the "Modernists" in the Roman body, religious thoughts and tendencies are fully represented. In the Protestant world is "the growth of a common Christian consciousness. For us now no one church, no single church in existence is big enough to hold a big Christian man. Another sign of the coming Protestant Catholicism is the recovery among us of the truth of the Christian society, the one, continuous, Christian society. This is the real Apostolic Succession, that of the one unbroken through all the years of the Christian Society which the Lord first gathered to himself."

With the recovery of this sense of the essential unity of the historic and continuous Christian communion there may be expected to come a desire for a larger reconstruction of the churches. In the two movements in the Catholic and Protestant bodies there is much to meet, match and complete each other. Creeds are breaking up: a new Catholicism may be expected.

PEEBLES' PLEASURE TRIP TO GEHENNA.

Doctor James M. Peebles, of Battle Creek, describes an excursion made by him with a party from Jerusalem to a region not distinguished in literature for attraction nor hallowed in memory by happy recollections. At the south of the ancient Hebrew metropolis is a valley some four hundred feet in depth designated in Scripture "the valley of the Son of Hinnom, in which was a tophet or furnace for pagan sacrifices, and where fires were maintained for consuming refuse from the city. The place is described in the New Testament, Gehenna,—"hell, the fire of which shall never be quenched." Later theological requirements have taken this designation from its geographical conditions, and set it in the somewhere as the place of perpetual torment of "damned souls," reembodied for the purpose of such punishment.

But all that has been changed. A book, entitled "Letters from Hell," was published several years ago, in which readers were given to understand that a mental condition was all that

the term implied, one in which all delights culminated in disappointment and unsatisfactory results. The Revisers of the English Bible practically gave their sanction to this when they changed the designation of hell to Sheol and Hades, thus setting aside the theological designations. Countenance was thus afforded to a jocular interpretation, to the effect that since the revival of learning in Europe, the scientists had been consigned to the dark region, in large throngs, and by their skill had changed the Lake of fire into a healthful body of water, so that the region, if not a pleasure resort, was not as bad as people have been told. Doctor Peebles seems to have found things in that condition.

"Honestly," he writes, "I plucked and ate the most luscious grapes in hell—the very hell described in the ninth chapter of St. Mark's Gospel. The worms long ago died, the unquenchable fires were long ago quenched, and the land in this Hinnom valley has been well cultivated, and beautiful vineyards and semi-tropical fruit-trees are there growing."

AMERICAN ENGLISH.

An English traveller has complained of the language, "a caricature of English" that he found spoken in this country. All the languages of Europe, except Yiddish, are pilfered for its compounds. On the one hand it pursues and gathers to itself barbarous inexpressive Latinisms; on the other, it is eager in its quest after a free and living slang. "That a country which makes a constant boast of its practical intelligence should delight in long, flat, cumbrous collections of syllables, such as 'locate,' 'operate,' 'antagonize,' 'transportation,' 'commutation,' and 'proposition,' is an irony of civilization. These words, if words they may be called, are hideous to the eye, offensive to the ear, and meaningless to the brain."

Indeed, he declares, that "slang is the only language known to thousands of citizens." These, however, are foreigners who seem to have learned it supposing it to be the real American language. Nevertheless, he adds, that no writer

has handled prose or verse with a high seriousness, and offended in this way. "American is heard on the street corner. It is still English that is written in the study."

TOLSTOI ON DARWINISM.

"I have recently read Haeckel on capital punishment. He says that capital punishment is a very good thing, for it coincides with Darwin's theory about the survival of the fittest.

It is very strange. Who is to judge as to who is fit and who is unfit? I may think that Haeckel is unfit, Haeckel may think that I am unfit. Do you know? Many things which are now regarded as scientifically true seem to me ridiculous. It is my belief that in two or three hundred years from now Darwinism will be laughed at."

AMERICA DESTINED TO BECOME ROMAN CATHOLIC.

It is estimated that in ten years from now two hundred million English-speaking people will have joined the Roman Catholic Church. Father A. P. Doyle of the Mission House at the Catholic University at Washington, makes this calculation and has reported it at the Vatican. It is proposed to organize an institution in England similar to the Mission House, with a view to a similar propaganda there. The projectors are very confident that the time is not many years off when the Roman Church shall include all the countries where the English language is spoken.

Cardinal del Val, the Pope's Secretary of State, regards the matter with the warmest expectations. He counsels a non-controversial course. "Non-Catholics," he remarks, "are looking to the Catholic Church as one which speaks with authority.

"It is always a great mistake to attack Protestantism. Rather it is wiser to ignore all denominations, and simply present the teachings of our Church in the most attractive form. The purely expository method is by all means the best."

LOOKING AHEAD.

Lord Wemyss, some weeks ago, celebrated his ninetieth birthday. He reads much, writes for publication, corrects proof, and is vigorous as a younger man. "I have no recipe for living to be ninety," he says, "parentage and moderation are the most important things. It is no easy matter to select one's parents, but the only thing to do is to keep right on and fight for what one believes to be right. The world is ever in the infancy of discovery and invention. I began life with tallow dips and I am ending it with electric light. Perhaps they may yet light London by rubbing radium on the dome of St. Paul's. When I first went to Oxford from Scotland, I travelled by stage coach, and the journey occupied forty-eight hours. Now I get into a train at King's Cross at 2:30 and am at my home in Scotland before 11. Further, we now have motor cars, and the next thing will be wings."

THE CROCODILE A SYMBOL OF DEITY.

Plutarch states that the crocodile was used as a symbol of Deity among the Egyptians because it is the only aquatic animal that has its eyes covered with a thin transparent membrane, by reason of which it sees and is not seen. He also gives another reason for this: "The Egyptians worship God symbolically in the crocodile, that being the only animal without a tongue, like a divine Logos, which standeth not in need of speech."

The humming bird and the lapwing, it is said, enter fearlessly into the stretched mouth of the crocodile, and the creature never injures them. The eye of the crocodile is a hieroglyphic for the morning.

The *divine* part of a man is *circular,* a circle being the emblem of eternity; but the mortal part *triangular,* as it consists of three things—blood, flesh and bones.

—*Spencer.*

He who would become a philosopher, must commence by repudiating belief.

—*Bacon.*

DOCTOR HALE AND THE APOSTLE PAUL.

The Rev. Dr. E. E. Hale once took part with an Episcopal minister in a burial service. The reading of the lesson on the resurrection from the Fifteenth chapter to the Corinthians was assigned to him. The congregation were somewhat surprised at hearing him interpolate several times the expression, "Paul says." The reverend Doctor has beliefs of his own beyond the teachings of the Apostle Paul, it was perceived.

A SQUARE DEAL.

A Vassar graduate was employed by a lady to instruct in her family. One day while on the lawn before the house, the mistress introduced her to a gentleman.

"Miss Jones," the introduction concluded, "Miss Jones is our governess, you know."

The governess looked at her mistress as though expecting further explanation.

"I beg your pardon," said she, "but what does the gentleman do?"

"What do you mean?" the mistress asked haughtily.

"You have told him my occupation," said the governess. "Now I want to know his, so that the acquaintance may start fair."

A NEW POTATO INVENTED.

Mr. Samuel Wilson of Wolcott, Connecticut, has developed a hybrid from the potato and yellow tomato, which, if sufficiently prolific, will add a new edible to the list of vegetables. It is described as being more nutritious than the Irish or the sweet potato, more easily grown, boiling in five minutes and baking in eight. It grows on vines like gooseberries, and is represented as being of fine flavor.

Did the Almighty, holding in his right hand *Truth,* and in his left *Search after Truth,* deign to tender me the one I might prefer,—in all humility, but without hesitation, I should request *Search after Truth.*

—*Lessing.*

According to Pythagoras, the soul has three vehicles: the *ethereal,* which is luminous and celestial, in which the soul resides in a state of bliss in the stars; the *luminous,* which suffers the punishment of sin after death; and the *terrestrial,* which is the vehicle it occupies on this earth.

Heraclitos, who lived B. C. 500, was called the "Weeping Philosopher," because he grieved at the folly of man.

A TRUTH OF BACTERIOLOGY.

It has been discovered that the bacillus to which had been awarded the reputation of being the germ-cause of diphtheria is exactly like another bacillus that is perfectly harmless.

This would seem to bring the diagnosticians of the Bacteriologic School to the colored woman's deduction: "Yer don't know nuffin' 'bout it."

MENTAL ATTITUDE IN CAUSING DISEASE.

Doctor Latson in *Health-Culture,* remarks the utter uselessness of drugs which he experienced in treatment of glycosuria, "The cause of diabetes," he declares, "is largely mental. To tell you in brief terms exactly how ill temper, envy, anxiety, worry and other rumored habits affect the functions and cause the excretion of an undue amount of glycogen, would be impossible. But I could tell of many cases in which this matter of mental attitude had been the determining factor in a happy—or a fatal—outcome."

There is no one who has not grown up under a load of beliefs—beliefs which he owes to the society he has frequented, to the education he has received, and in general, to the circumstances which have concurred in the formation of his intellectual and moral habits. These beliefs may be true, or they may be false, or, what is more probable, they may be a medley of truths and errors. It is, however, under their influence that he studies, and through them, as through a prism, that he views and judges the objects of knowledge. Everything is therefore seen by him in false colors and in distorted relations. And this is the reason why philosophy as the science of truth, requires a renunciation of prejudices,—that is, conclusions formed without a previous examination of their grounds. —*Gatien-Arnoult.*

SOME ASPECTS OF WESTERN CIVILIZATION.

Everybody knows that the history of Europe is a record of almost unbroken warfare—a ceaseless, brutal struggle for selfish advantage in which might has been the standard of right, in which the strong has ruthlessly crushed the weak. In the struggle for wealth and power, the voice of diplomacy has made its plea in vain. In the name of this civilization the torch flamed and the sword dripped. Limbs were racked, living bodies were burned, the dungeons were crowded, the scaffolds were thronged, helpless women were sent to the block, and in the name of Christian civilization the headsman's ax was swung aloft. * * *

Aside from these more dramatic brutalities is not force and fraud instead of conscience the ruling power and arbiter in all the events that make up *our* national life? Every thinking man knows that the will of the people does not govern in our nation; that no single legislative act can be passed by Congress without the permission of the great corporations; that our Government in practically the whole range of its functions, is dominated absolutely by organized greed, and that not a single law made for the protection of the people remains unbroken.

—*L. W. Rogers.*

YGGDRASIL.

There is a curious myth about the ash-tree, or yggdrasil. Its roots ran in three directions: one to the Asa-gods in heaven, one to the Frost-giants, and the third to the underworld. Under each root is a fountain of wonderful virtues. In the tree, which drops honey, sit an eagle, a squirrel and four stags. At the root lies the serpent Nithhöggr, knawing it, while the squirrel Ratatöskr runs up and down to sow strife between the eagle at the top and the serpent.

—*Scandinavian Mythology.*

We often dislike those whom we harm more than those who harm us. —*Tolstoi.*

If one-half of the world does not know how the other half lives, it ought to be informed that the process is the simple one of not paying its bills.

CROSSING BRIDGES.

Attempting to "cross bridges before they are reached" is a very common form of fear. It is very wearying, as everybody knows, and at the same time it accomplishes no purpose.

"Sufficient unto the day is the evil thereof"—the burden then to be borne. Never look for evil or try to think of action in advance of its time, as to what it is like.

Recognize the *actual* facts of *real* life, but discriminate between these and the results of fear or overwrought imagination. Real facts are never evil.

Most of the rocks in our path are mists before our eyes. When we "walk into them," the rocks are not there, as all have learned by experience.

The most of the "things" which we are afraid of never existed for us, and often they never existed at all. Indeed all such conditions are illusions and relate only to external conditions. There is, indeed, trouble enough in the world without borrowing it or manufacturing more. Let us therefore train our minds to deal with actual matters, and to keep busy. Then when emergencies arise we may be in better condition to meet them, assuringly, and so make victory easier.

In short, think what is right and therefore desirable, instead of the wrong which you deprecate. To be apprehensive, and to persist in thinking about a certain thing or condition will invite and attract it. Check such thought always on the instant that it is perceived.

The persistence in the practice of shutting out undesirable thought as soon as it appears is of more importance almost than any other practice in daily life, and it is sure to keep away most forms of apprehensions.

The imaging operations of the mind are of more importance than any other function and they are manifest according to our intelligent use of our thinking faculties. Banish the troublesome element, whatever its nature, by recognizing its nothingness as regards reality. This method of thinking will grow with use, and it will become as much of a habit to protect ourselves from error in the world, both physical and mental, as it may have been formerly to cringe under affliction and suffer its evil effects through misuse of the imaging faculty.

While we are thinking, consciously, the mind is imaging the thought subconsciously and stowing it away for future reference. That is a law of Life. And this is our lesson: to

know how to regulate our thinking so that the picturing operations shall be harmonious, and the subconscious image take on and retain life-giving qualities.

This will make us Masters of Mind. It will enable us to control surrounding influences, and to mold conditions and circumstances to useful ends.

—*Leander Edmund Whipple.*

The cause of all impiety and irreligion among men is, that, reversing in themselves the relative subordination of mind and body, they have in like manner, in the universe, made that to be first which is second, and that to be second which is first; for while, in the generation of all things, intelligence and final causes precede matter and efficient causes, they, on the contrary, have viewed matter and material things as absolutely prior, in the order of existence, to intelligence and design; and thus departing from an original error in relation to themselves, they have ended in the subversion of the Godhead.

—*Plato.*

Man is the measure of the universe.

—*Protagoras.*

The mind only knows when it subdues its objects, when it reduces the many to the one.

—*Anaxagoras.*

To attain to a knowledge of ourselves, we must banish prejudice, passion and sloth.

—*Socrates.*

Nothing can bring you peace but yourself; nothing, but the triumph of principles.

—*Emerson.*

Of thy word unspoken thou art master; thy spoken word is master of thee.

—*Eastern proverb.*

Reading is thinking with another's head instead of one's own.

—*Schopenhauer.*

I think, and therefore must have existence.

—*Descartes.*

FREE THINKING THE ESSENCE OF RELIGION.

Freedom of enquiry is the glory as it is the expression of the highest type of personal character; and to deny liberty of enquiry in all fields of objective and subjective knowledge would be to undermine the very foundations of existence. The fear that such liberty delivers up the keys of truth's fortress into the hands of error is of little account. The profoundest error springs from the fact that people have not felt the need of freer thought and reasoning with themselves. All errors correct themselves. Truth is never afraid of error. Truth fears nothing but treachery and self-deceit. Genuine errors are but halting-places on the road of truth. All dictation, all orders and prohibitions are delusive in this connection. Liberty must act in absolutely unshackled alliance with enquiry and the pursuit of learning. A man must possess it absolutely or not at all. A half freedom is bondage and nothing less. Religion of the highest type cannot exist under such false freedom for truth and genuineness are paramount in religion. Religion would rather die for her liberty than allow herself to be fettered into subserviency.—*Harnack.*

SERMON TO SUIT A LAWYER.

And then may I suggest that the legal mind may like a sermon which has within it whether by way of simile, word-picture, or line of reasoning, the markings of a mind that has looked at life in a broad way, that has familiarized itself with the many shades of life around us, that has gone forth studiously, intelligently, charitably, to learn of others their mode of living, their ways of thinking, their weaknesses by nature, their points of yielding to surrounding influences, their ambitions, prejudices, intent and possibilities, and the thousand and one things that we are pleased to call environment.

—*F. E. Linscott* in "The Watchman."

To want nothing is divine; to want as little as possible is the nearest possible approach to the divine life.

—*Socrates.*

Some men seem to think that the world owes them a debt of gratitude for simply being alive.

It is never too late to mend, but it is just as well if you do not have to.

BOOK REVIEWS

OPUSCULA PLATONICA. By Thomas M. Johnson, Editor of "The Platonist." Osceola, Missouri, 1908.

It has been observed that there has been for some time a growing taste for literature of a more substantial character. Hence this publication ought to meet a generous welcome. It can hardly be necessary to state that Mr. Johnson is known as one of the foremost representatives of the Platonic school of thought in the United States. The topic of the treatise, "*The Three Fundamental Ideas of the Human Mind,*" is clearly and forcefully set forth, so that even "he that runs may read" and understand if he but have enough of sober thoughtfulness to consider. Every mind, we are told, is essentially endowed with ideas, but they are not equally aroused, developed, or brought into the foreground of the consciousness of every person. But when aroused, the Mind becomes conscious of them, and uses them accordingly. Those, however, who remain obstinately within the domain of sense, who know no science but the physical, who deal solely with phenomena and are ignorant of noumena, "wallow in a slough of barbarism."

One of these fundamental ideas is that of an Omnipotent, Omnipresent and Omniscient Deity. It is an innate knowledge, co-existent with our very essence. It cannot be erased though it may be obscured and ignored by reason of evil desires and sensual passions. The conduct which counts must have an ethical motive and foundation, and these cannot be deduced from organized matter.

Another innate idea is the immortality of the human mind. This is syllogistically demonstrated from the predicates that the mind is self-active, therefore always in action; and because it is always in action it is immortal. Hence it is not subject to the contingency of birth. As it acts and the body is acted upon, the body is subject to change and is mortal, while the mind is enduring.

Again "the idea of Freedom is innate and an essential constituent of the human mind." That the mind can determine its own thoughts, desires and actions every one is conscious. Freedom of action may be withheld from the body, but thinking cannot be coerced. Man is free to the degree that he is

rational. Two substances exist accordingly: Mind which rules and Matter which is ruled. The nature of each is totally immutable. The treatise concludes with the words of Novalis: "Philosophy cannot bake bread, but she can procure for us, God, Freedom and Immortality. Which, then, is more practical—*Philosophy or Political Economy?*"

Included with this publication are also the "Demonstration of the Immortality of the Soul" by Hermeias, translated by Mr. Johnson himself; also "Dissertation on Doctrine of Ideas," by Thomas Taylor.

THE NEW OLD HEALING. By Henry Wood. Cloth, 304 pp., $1.20 net. Lothrop, Lee & Shepard Company, Boston.

Mr. Wood's position as a writer in metaphysical lines is both independent and conservatively progressive. This, his latest work, is an attempt to render helpful truth in familiar terms and show the way to its practical application. It is put together in a somewhat fragmentary way,—not expected to be read consecutively, but "daily contact with its thought" is recommended. The aim is "to increase a popular appreciation of certain beneficent principles which are a common heritage, and which should be consciously shared by all." Certain positive affirmations and suggestions introduced will be of much help to earnest minds.

THE ROOTS OF REALITY. By Ernest Belfort Bax. Cloth, 331 pp. B. W. Dodge & Co., New York.

In this volume an attractive work is placed before the reader, the basis of which is found in that of modern philosophical Idealism. Some of the most interesting chapters are, "The Individual Consciousness;" "Reality and Truth;" "The Higher Consciousness;" "Problems of Metaphysic." As a philosophic work of high order the book will interest the thoughtful mind.

PUBLICATIONS RECEIVED

A LITTLE LAND AND A LIVING. By Bolton Hall. Introduction by William Borsodi. Cloth, 287 pp., $1.00. The Arcadia Press, New York.

THOUGHTS OF A THINKER. By Alice Amanda Josselyn. Cloth, 67 pp., 75 cents. Fowler & Wells Co., New York.

ENTERING THE KINGDOM. By James Allen. Cloth, 82 pp., 50 cents. R. F. Fenno & Co., New York.

THE PATH TO POWER. By Uriel Buchanan. Cloth, 58 pp., $1.00. Published by the Author. P. O. Box 210, Chicago, Ill.

THE DIRECT PHENOMENA OF SPIRITUALISM. A Study. By Edward T. Bennett. Paper, 64 pp., 1 shilling net. William Rider & Son, Limited, London, England.

THE ASTROLITE. Articles on Practical Astrology. A monthly magazine. Prof. L. H. Weston, Editor. Nos. 1, 2, 3, 4, 5, 6, 7. Subscription $2.50 per year. Address L. H. Weston, Box 201, Portland, Oregon.

THE HINDU-ARYAN THEORY ON EVOLUTION AND INVOLUTION. By Tirumangalum Chrishna (Soundara) Rajan Iyengar. Cloth, 77 pp. Funk & Wagnalls Co., New York and London.

TAMAR CURZE. By Berthe St. Luz. Cloth, 206 pp., $1.00. R. F. Fenno & Co., New York.

LOVE'S ROSES. By Lucy C. Kellerhouse. Paper, 30 pp., 25 cents. Unity Tract Society, Kansas City, Mo.

PATHS TO THE HEIGHTS. By Sheldon Leavitt, M.D. Cloth, 270 pp., $1.00 net. Postage 10 cents. Thomas Y. Crowell & Co., New York.

THE MASTERY OF MIND IN THE MAKING OF A MAN. By Henry Frank. Cloth, 234 pp., $1.00. R. F. Fenno & Co., New York.

BUREAU OF AMERICAN ETHNOLOGY. Bulletin 35. ANTIQUITIES OF THE UPPER GILA AND SALT RIVER VALLEYS IN ARIZONA AND NEW MEXICO. By Walter Hough. The Smithsonian Institution, Washington, D. C.

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THE IDEAL.

The "Ideal" rules organic nature, as well the animal as the man, even the infusorial kingdom and that of plant life. With man the Ideal is recognized, although mankind, as a whole, knows the Ideal only through the eyes, mental rather than physical or sensory, of particular individuals.

The "Ideal," in its highest sense, is like a light set on a hill toward which those struggling onward and upward press, the majority blindly although instinctively, but some with a full recognition of the point they wish to attain. The history of this forward movement is the story of evolution, the trend of which, therefore, marks the pathway of progress and civilization.

The most simple organisms apparently exist solely for the purpose of reproducing their forms, that is, for the "preservation of the race," or of their kind, rather than for any particular individual purpose. The preservation of the race is attended also, however, with its betterment, that is, with its gradual improvement in form and function; not in every particular case, but as a general rule.

Instead of physical reproduction being the great aim of existence of the simple individual, whose organism is formed especially for that purpose almost alone; the psychical factor, which hitherto had been but slightly developed, then acquired its special organ, the sensory apparatus with its nerve centers. The organ of sight is first developed, but it is closely followed by the development of the other sense organs, the use of which is attended with proportionate development of

the mental function and of the nervous structure with which it is associated.

At first the activity of the sensory apparatus and its mental adjunct is subordinate to and the servant of the reproductive function, which continues to be the chief expression of the organism for the preservation of the race. The growth and preservation of the individual are, however, essential to the continuance and evolution (growth) of the race, and as the nervous system acquires complexity and its sensory organs ("ends") become more fully developed, the individual becomes of greater importance, and lives more for its own sake; that is, for its own growth, development and enjoyment, apart from that of the race. This applies to the individual organism at all ages, that is, to offspring as well as to parents, and not only in their *quasi* independent existence, but also in their social relations, as forming part of family or larger groups.

A gradual progression, attended with a complementary opposition between the individual and the race, has proceeded through the animal kingdom up to man, and with man long after his first appearance; and in the course of such progression the reproductive function was gradually losing its supreme importance and the mental function was coming to the front. The physical light affected the organ of sight, giving vision of the outer world, but the mental eye was as yet imperfectly developed, and therefore the light of consciousness was not yet perceived, and "darkness covered the face" of the mental deep.

At the earliest period, when the race was everything and the individual nothing, conduct was ruled entirely by instinct; but as the latter grew in relative importance through the development of the nervous system and its functional activity, instinctive action was limited by directive thought or idea. This limiting idea was attended by, if it was not based on, *desire;* which under the influence of thought gave rise to the primitive "ideal," which is objective in a physical (actual) sense, as it has reference to simply *organic* need on its physical side.

The organic need, on which the desire is based, may have relation to the nutritive function, or to the reproductive function; in the former case the desire being for the acquirement of the food necessary for growth, in the latter case for the preservation of the race; although this aim is recognized only by man, and that not always. At first the notion of enjoyment formed part of the desire, that is indefinitely, but it gradually became definite with the development of intelligence, and then the desire for the acquirement of an object was for the purpose of enjoyment, although even then the idea or thought of enjoyment was inchoate.

With the progress of mental development, that is, the acquirement of intelligence, the thought idea became transmuted into the true Ideal; in other words, the plane of desire, based on need, was raised from the physical to the intellectual. It is doubtful whether any animal can form or possess a particular ideal, unless an object of attachment can be so termed. The particular precedes the general, although the former comprises the latter; that is, a particular idea of emotion is capable of generalization, but the animal mind cannot rise to the plane of actual generalization, which requires the exercise of rational thought.

Primitive man was almost purely animal and would be incapable of actual ratio-cination, and he would not be able, therefore, to form an Ideal. The earliest Ideals would be generalizations from experience, which the uncultured mind could not transcend; although the imagination whose activity is essential to the formation of ideals is very active in a low stage of culture. Generalizations may be formed in relation to any particular line of experience or series of experiences, in connection with which desire may be active.

Probably the regulations of primitive law or "custom" may be regarded as generalizations from experience, and therefore as constituting a series of Ideals, and this "custom" may comprise ideas as to physical features, on which may be formed Ideals of "beauty" of appearance, etc., as well as ideas as to character, on which may be based Ideals of conduct or propriety.

Custom forms the basis of all unwritten law, which governs conduct in all the relations of life, and which can be changed from *within* only by experience of some evil attendant on the prevailing custom or practice, and although the change made *may* be initiated by an individual it can be carried out only by the general consent of the tribe, directly or indirectly.

The formation of Ideals is dependent on the growth of ideas, and this implies the development of mental culture. This must have progressed considerably when "law" was first reduced to writing, and probably at this stage of progress true Ideals were first formed.* These have relation to conduct and to social conditions which depend on conduct. Such Ideals may be projected into the past, and give rise to stories of a golden age or of the existence of a "blameless" people, such as the legendary Ethiopians. These Ideals of the past are really intended as finger-posts to the future, and are products of the poetic mind.

The prophetic mind looks forward instead of backward, and its Ideals are for the actual control and guidance of conduct, and have reference, therefore, to the future through the present. The founders of religious systems formulate such Ideals of actual conduct, that is, as practical rules of life, with reference to a future state of happiness, either of a people in this world, as in the case of the Hebrews, or of all men who believe, and are "Saints," in a future world. Such Ideals are of permanent value, as distinguished from those of "art" which are only temporary.

The Ideals of Christianity are of the former kind, as is evidenced by the present condition of Christian societies. It is true that some of the teachings of the Sermon on the Mount, particularly those as to non-resistance and the non-necessity of foresight, appear not to be realizable under ordinary conditions of life. As a fact, however, these teachings are intended for Ideals attainable only under special circumstances and by particular persons, but not generally or

* Those of fashion, etc., are not true Ideals, as they are only temporary.

commonly under the ordinary conditions of social life; and perhaps not at all until the "Kingdom of God" is fully established on earth or in the future life in the heavenly kingdom. They are, in reality, the expressions of the principles which governed the conduct of Jesus Christ, and which the Saints are to follow after in his kingdom, wherever this may be. It is possible that the Sermon on the Mount was intended strictly as a guide for the actual conduct of the apostles, and therefore generally applicable only as an Ideal code of principles.

Systems other than religious are formed for the amelioration or perfection of social conditions, and each of them has its Ideal. Such, for instance, as the improvement of the race, socialism, anarchism, etc. It is questionable whether any of these Ideals are capable of general attainment, in this life at least.

This is not true, however, of a systemized organic philosophy. The central idea of such a philosophy is the coexistence of a lower and a higher plane of being, the animal and the human, that is, the simply organic or sensuous and the rational. The organic nature is the result of the past experiences of the race and of ancestors, and is particularly associated with the muscular system and through it with the urogenital system; while the rational nature is associated particularly with the nervous system and the brain, and is the expression of aspiration, the result of transformation of the desire nature.

The simply organic in man is, therefore, representative of the animal, that is, of the stages through which the human has passed in his upward progress until he attained true manhood; and thence through the various phases of ancestral experience to the stage of rationality. These ancestral experiences are impressed as memories on the organism, the potentialities possessed by which at birth represent the influence of the Ideals of the past, exerted through the action and reaction on each other of the physical and mental organic factors.

The most powerful of these Ideals has been that provided

by Christianity, which moulded the mind of those subjected by its teaching and raised it to the plane of rational conduct in the relations of life, accompanied by the spiritual perception of the unity of man and God. The idea of cosmical unity furnishes the governing principle which pervades the conduct of the rational man, and it appears to reveal itself in the physical world as "rhythm," the principle which equates and governs, therefore, the operation of the opposing activities of nature, summed up as matter and motion, under their various aspects. The same principle operates in the organic world, controlling the opposing activities of organic nature so as to ensure the developmental progression or evolution of the race (notwithstanding the gradual disappearance of individuals in successive generations) by the establishment of variations best fitted for such development.

The operation on the human plane of the opposing activities of physical and organic nature and of the rhythmic factor which governs and guides them so as to ensure rational "conduct" throughout, may be regarded as a process by which man is gradually raised from a lower to a higher moral plane. This higher plane constitutes the general Ideal which guides man in his developmental progress, but it is made up of many sub-ideals corresponding to the various organic factors operative throughout such progress, and the various social relations in which individuals and generations of individuals have found themselves placed.

The animal nature is constituted by the "appetites," the satisfaction of which governs the individual in his efforts at preservation of self and race, combined with gratification of his senses and passions. The higher nature is that of reason or ratio-cination, the aim of which is to control the desires of the lower nature, incidental to which is the development of the various fields of thought and of the spiritual nature. Nevertheless, the rational nature is based on the sensuous, and in fact is emergent out of it, and therefore the latter is essential to the former, although the sensuous nature is controlled by the rational when this is properly developed. Evolution requires that the lower shall be subordinated to the

higher, a fact which may be physiologically stated, as that the muscular system and its factors should be subordinated to the nervous system. That is, particularly, that the intestinal urogenital system, which is of muscular origin, shall be controlled by the cerebral system, which is of sexual origin. In other words, the animal mind or psyché of the lower nature with its sensuous habit must become controlled by the rational mind or pneuma of the higher nature, which is the special characteristic of man.

So long as the higher mind is associated with the organism it cannot get rid of the muscular system and its various organic functions, as these are essential to the life of the organism and its reproduction in the race; that is, food must be taken and digested that a proper supply of blood may be provided for the use of the various organs of the body including the brain, whose healthy action is essential to the proper working of the nervous centers as well as of the muscular factors, including the function of reproduction.

Nevertheless, the higher mind may control the operation of all the organic functions, and their proper control constitutes the human Ideal on the organic side of man's nature; that is, man should not allow himself to be subjected by his appetites, which include those of the sexual factor, whose aim is the perpetuation of the race, originally at the expense of the individual.

The sexual function gradually loses its supreme importance, as the animal form is evolved and particularly with man, whose mental development operates to lessen the relative importance of the race as opposed to the individual. This is proved by the subordination of the reproductive function to that of the brain in the life of the rational man; as foreshadowed by organic nature in the loss of the reproductive power which woman suffers on the attainment of a certain age. At the rational stage organic procreation tends to give place to mental creation, which is the functional operation of the cerebral system.

This change is attended by, and in fact depends on, the due operation of the logical or ratio-cinative faculty, which

controls the functional activity of all the voluntary actions of the bodily organism, directing them in the right channel, or by restraining and thus reducing the action of any particular function to a minimum, through weakening the desire nature in that direction, and on the other hand strengthening the desires of the higher nature; thus aiding in the development of the higher cerebral centers and the consequent mental progression upwards to the spiritual, which furnishes the loftiest Ideals for the rational advancement of man and the increase of the knowledge of nature. This will result in the placing of conduct on a rational basis, through the formation of "character," and the establishment of the golden rule as the test of right conduct.

This is merely placing the Ideal before the intellectual eye to guide man forward and upward, and thus aid in the transformation of the individual through the development of the personality, which alone can give hope for immortality. With the full development of the "personality," the race which through its dependence on the reproductive system is expressive of the lower nature, will give place to the individual, who represents the higher nature, as progress is made through him; or it may be that the race and the individual will prove to be the same, the race resuming all individuals and the real individual embracing all the race. Such a view would seem to be required by the scheme of Christianity as exhibited by St. Paul, who proclaims its ethical Ideal in the eloquent words which we here quote from his first epistle to the Corinthians (Chap. 13):

"If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly;

seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. For now abideth faith, hope, love, these three; but the greatest of these is love."

C. S. WAKE.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it; without somebody being helped and comforted by the very existence of that goodness.

—*Phillips Brooks.*

The temperate man, the man of orderly well-regulated mind, will not be content with abstaining from evil: he will be inclined to the performance of all positive duties both toward men and toward God. Temperance is thus seen to include conscientiousness, an idea which associates itself much more naturally with justice.

—*Thompson.*

Paracelsus called man "microcosm" (little world). The ancients looked upon the world as a living being; the sun and the moon were its two eyes, the earth its body, the ether its intellect and the sky its wings. When man was likened to the world in miniature, it was though that the movements of the world and man corresponded, and if one could be ascertained the other could easily be inferred; hence, it is said, arose the system of Astrology which interprets the events of a man's life by the corresponding movements of the stars.

THE AUTOBIOGRAPHY OF AN IDEA.

And the thoughts of men are widened with the process of the suns.
—*Tennyson.*

For God mingles not with man; but through Love all the intercourse and speech of God with man, whether awake or asleep, is carried on.
—*Plato.*

The discerning mind will surely not impute it to me for vanity if I say that for an Idea, of my extreme age, I do not show my years. For in common with many contemporary Ideas, I am held to be newly born by those with whom I am most recently lodged.

In reality, the pyramids and all the still buried cities of Morning-land are but as yesterday's dews in freshness compared with my antiquity. For ere ever the sea and earth were, I existed—a divine conception, wrapped up in the larger idea of the human race.

But it was many centuries before I found any permanent lodging in human minds and hearts; though in guiding the instincts of bees, ants and weaver birds, I gave the children of men more than one hint to let me help them also. Yet ages passed before any of my silent suggestions were heeded. Thinking itself superior to any other, the human race ignored its tiny dumb brethren whose peaceful empires were ruled by my counsels. So men fought, and entertained toward each other evil designs which never entered into the orderly mind of a bee or an ant.

At last, however, I found a host in Egypt, a young man by the name of Ahmosou, living two centuries before King Assa of the Fifth dynasty. This youth used his eyes and afterward used his brains. Even at the age of twenty he was called a dreamer, a fact which in the light of my later experiences would have made me expect much of him, since even so have the world-sleepers always called those who are widest awake. But without this evidence I had faith in him in obedience to the laws of spiritual attractions, so I felt sure he

would take some of the suggestions made through the bees and birds, and give me a room at his mental inn.

Nor was I mistaken. How well I remember the day when my youthful host invited me in. He was strolling leisurely about as was his wont, seeing everything without seeming to see, when suddenly he came upon one of the communistic hive-nests of the weaver birds. Five minutes he studied the wonderful dome-like structure, where hundreds of birds dwelt together in preconcerted unity. Then suddenly as a flash of lightning illuminates a cloud-black sky, a flash of understanding lit up the young man's mind, and in it he saw me and bade me enter.

One may readily imagine that it was as wonderful a moment for me as for him, since it was the first time I had ever been inside a human head. So while the young man was weighing my claims to his consideration, I was making various discoveries of my own on his intellectual premises. All kinds of other ideas and fancies I found crowding one another in this teeming brain. Some of them I liked, many puzzled me, but all were highly interesting.

In one cervical corner I ran into the most intricate mathematical processes which, viewed in the light of my later information, incline me to believe my host was none other than one of the designers of the Pyramids.

Yet this was not the corner of the young man's brain which held the strongest lure for me, though I may record in passing that a cordial relation existed between me and all my neighboring ideas. What chiefly chained my interest, however, was the discovery that the young man was in love, and the young woman's name was Moutemouait. So much even the most obtuse idea might have discovered before he had been an hour ensconced in the young man's intellectual apartments. And to be so close to the very nesting-place of fancy, was—if I may be pardoned a term of speculative finance—getting in on the ground floor.

Nor can any idea which has never been a fellow-lodger with Cupid in the brain of a human being have any conception of the rights of eminent domain exercised by an amorous

guest of honor. It mattered not through which cerebral alley I tried to make my way, I always encountered him. If I fancied I should find him absent from an abstruse whorl of mechanical calculations, I was sufficiently undeceived before I reached the Q. E. D. Over all was the trail of Moutemouait.

So I came to know the damsel very well, seeing her so continually reflected in the mirror of her lover's meditations. And yet despite the fact that she sometimes seemed to be crowding the rest of us a bit, I grew fond of her, and was even subtly aware that I owed not a little of my hospitable entertainment to her influence. Indeed, my occupancy of all kinds of minds has since proved that there are few environments so favorable to my growth and aims as the brain and heart of a lover, especially if he chance to be a poet. Nay, more, as I later instigated Plato to say, "At the touch of him (Love) everyone becomes a poet, even though he had no music in him before." Yet though the lover and poet are so closely akin, let me record that by whatever process the poet be made, there is no other eye or ear so easy as his for me and all my fellow-ideas to catch. By a thousand sights and sounds—the Secret Symbol Code given to ideas by Nature —we may communicate with the poet when nearly all the rest of the world is deaf and blind to us. And should we sometimes fail to arrest the poet's attention through his ear or eye, we are almost certain of access to his understanding by one of the other avenues of sense. If the gentle call of the floating clouds, or the passing song of a bird rouse him not to let us in, a breeze wafted from a field of clover will perchance furnish us with an olfactory passport to his inmost musings, via the swift Coupling Line of Association.

In the delectable habitations of the poet my welcome has therefore been as hearty as that vouchsafed the prodigal son. After an exchange of greetings I am divested of my homespun apparel, and clothed with the shimmering garments of poesy, so that when I fare forth again, I am the more likely to receive consideration and honor.

But to return from the wanderings to which an idea is always subject, I was about to say that a love-made poet is

an especially desirable host from my point of view, since the overflow of his ecstasy disposes him to put an arm around the whole globe. Now this is precisely the mood I would foster and make permanent in mankind.

It will thus be clear why I felt sure I could count upon enlargement and growth in the brain of my Egyptian host, a faith confirmed by subsequent events. When I had tarried with him only a few months, he began to compose songs in which I was the secondary theme. These songs were sung by court minstrels, and many of the lines survived in the form of proverbs. Having dwelt with the Egyptian long enough to leave spiritual progeny, I was minded to explore other zones of grey matter. But head after head I tried for years, only to have their mental doors slammed in my face. And here I may as well confess that from two kinds of heads the bigot's and the snob's—I have never received an invitation to enter, though I have occasionally been thrust in by their opponents, only to be as summarily thrust out. Little desire had I to stay, however, for in the bigot's brain I found all the intellectual windows darkened with the heavy curtains of dogma and prejudice.

In these sombre unventilated quarters I could hardly expect a welcome from feeble and comatose ideas with which I had no natural affiliation. To this day, the bigot's brain is my ethical *cul-de-sac,* though his heart is often a warm cosy place, if one can contrive to enter it without passing through the hall-way of his head.

During my vagrant tentative existence in Egypt, I was kept alive by several humble women who took me in and assisted my cause within a limited radius. But I received no very great momentum till years after, when I was so happy as to be the invited guest of Ptah-Hotep. No sooner was I installed in his capacious heart than he began to carry out some of my long cherished projects, collecting all the floating proverbs which represented a part of my progeny in the brain of the young Egyptian.

How admirably well he succeeded in those early ages in catching the salient points at which I aimed, any one may

learn from a few sentences taken from his precepts still on record in the Prisse Papyrus, the oldest book in the world:

"Let not thine heart be hardened by high place;
Think, these good things God doth to thee but lend;
Put not thy one-time neighbor from thy face
Be still, to him, as equal and a friend.

Over thirty-three centuries have passed since I lodged with this Egyptian ruler and I still find minds less open and hospitable than that of Ptah-Hotep. Much more would I like to set down concerning this amiable prince and lesser potentates, but if I told all of my experiences I should be guilty of a great book, which the Greeks have called "a great evil."

Neither would I harrow my readers with the record of my futile efforts to enter the adamantine heart of Pharaoh, the oppressor.

Let me rather pass on to one of the memories which still shines rosily through the mists of many centuries. Though I have forgotten through what agency, I was cordially invited to dwell with Abimelech, king of Gerar, whose princely treatment of another of his guests, by the name of Abraham, is a fair illustration of his hospitality toward me. By introducing his wife as his sister, Abraham had placed Abimelech in a delicately embarrassing situation.

Upon listening to explanations, however, Abimelech not only magnanimously overlooked Abraham's lapse of verity, but loaded his guest with gifts. Then with a graciousness which has rarely been surpassed in any succeeding century, he waved his hand, with a gesture indicating his broad fertile plains, and said, "Behold my land is before thee: dwell where it pleaseth thee."

With no less regal grace was his reproof of Sarah tempered with genial brotherliness: "Behold! I have given thy brother a thousand pieces of silver; behold he is to thee a covering of the eyes unto all that are with thee and with all other."

It was with no little reluctance that I parted from the

gallant king of Gerar. Yet was it better on the whole that I should be propagated in another race, since a continuous inbreeding is as bad for an idea as for a human being. I accordingly made my next sojourn with a typical Hebrew, none other than the Abraham whose gift of extemporization has been mentioned. My influence, however, with this picturesque patriarch was much neutralized by the stronger sway of Sarah, his conservative wife; otherwise, I, being absolute, Hagar would never have been banished to the desert with no more adequate rations than bread and water. But I found in Abraham's great-grandson, Joseph, a nature less susceptible to feminine blandishments, and consequently more disposed to allow me the unimpeded action which every vigorous idea craves. With this captivating young Hebrew I made such headway that he was able not only to forgive the dastardly crime committed by his jealous brethren, but also capable of a conception of brotherhood which should include other races than his own.

The same emancipated mind I also found later in Ruth, the Moabitess, in Jonathan, and in David in his better moments. Far be it from me to claim more for my influence that it rightly deserves, but it is a significant fact that it was while I was a tenant of the heart of David, that he nobly refrained from killing Saul when he had him in his power, cutting off instead, the skirt of his robe as a trophy of his magnanimity. On the other hand, it was immediately after I had left David that he stained his record with the crime against Uriah, the Hittite. It was this same over-susceptibility to feminine influence, inherited from his father, which made Solomon a far less desirable host for me than I found many men of less mental capacity.

In a brain so brimful of meditations, speculations and maxims about women (not to mention the details of his temple) there were only very cramped quarters for me. So despairing of any fruitful attention from a man at the beck and call of nine hundred women, I departed for less preëmpted regions, painfully proving the scriptural record which states that Solomon's wives "turned away his heart."

There was, nevertheless, great hope for me in the Hebraic tendency (illustrated by Solomon's wives) to push an undertaking even beyond the limits of reason. For if a good tendency could gain a foot-hold in a race endowed with such indomitable pertinacity, it was practically certain to prevail. So I lingered long with the Hebrew race, and found my reward in the poetic soul of Isaiah, who finally wrote at my dictation that prophecy whose utterance cannot fail to aid its fulfilment: "The wolf and the lamb shall feed together." "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Yet even in the magnificent spiritual salons of Isaiah, I could not forget my theory concerning the value to ideas of cross-fertilization. I therefore engaged passage, via an East Indian parchment, to Persia where I was the honored guest of Zoroaster, among whose meditations I found many allies and congenial fellow-fancies. With this great philosopher and with lesser men of his country, I spent many profitable years of association. But once more feeling my nomadic instincts asserting themselves, I embarked from Persia by the Grey Matter Line of an aged philosopher from India, where many of my descendants had preceded me. On reaching his home, the philosopher introduced me to the great Gautama Buddha, in whose mind and heart I knew unique felicity. How closely in sympathy we found ourselves, may be judged from one of the texts written by Buddha while I dwelt with him: "As a mother, even at the risk of her own life, protects her son, her only son, so let man cultivate good-will without measure toward the whole world, above, below, around, unmixed with any feeling of differing or opposing interests."

From my union with various affinities in the brain of Buddha, was begotten a prolific race of ideas whose descendants have spread to the uttermost parts of the earth. Confident of the persistence of the line thus founded, I set out for China, where my most notable stopping-place was in the soul of Confucius, who helped me establish another great spiritual dynasty.

My next destination was Greece, where my welcome was at first somewhat more intellectual than moral,—in other words, more white than red corpuscles understood me. Yet here, as in every other country, I had experiences that convinced me that great men of the most diverse races are much more akin than are inferior men of races allied by blood. In Ptah-Hotep, Zoroaster, Buddha, Confucius, Socrates, Christ, Marcus Aurelius, Shakespeare, Lincoln and Emerson, I discovered such a similarity of spiritual focus that each would have been certain to understand the other despite all the barriers of race, time and tradition.

Of my Grecian hosts I loved best "Euripides, the human, with his droppings of warm tears." Choosing a crucial moment, when Athens had forced a neutral island into a brutal war, I kindled in the heart of Euripides the flame of pity whose warm light softens the pages of his tragedy, "The Trojan Women." Many hearts have I found in all ages ready to chant their own wrongs or celebrate their own victories, but few in any age with the imagination or magnanimity to acknowledge the wrongs of a vanquished foe. I therefore counted it one of my greatest triumphs of the age that bore Euripides, when I made him write:

"How are ye blind,
Ye treaders down of cities, ye that cast
Temples to desolation, and lay waste
Tombs, the untrodden sanctuaries where lie
The ancient dead; yourselves so soon to die!"
* * * "All is gone.
How should a poet carve the funeral stone
To tell thy story true? *'There lieth here*
A babe whom the Greeks feared, and in their fear
Slew him.' "

Most grateful memories also linger with me of my sojourn with dear old Socrates, with his snub nose and his motley following of young, old, bond, and free, simple and wise. Through the daily dialogues of this sage, I was perpetuated through a direct Platonic line to every part of the civilized

world, while my descendants by collateral lines number untold thousands.

Passing over the records of my residence with many mute and inglorious hosts, I am proud to let my next chronicle hold the name of Terence, an African slave who wrote in Latin. So responsive was this poet to my influence that in one inspired sentence (nothing human is foreign to me) he made my cause immortal.

I think I have not mentioned before that after an idea has lived with a poet of extremely emotional temperament, it develops an almost abnormal activity. It frequently happens, therefore, that after giving and responding to strong stimuli, it is obliged to sequester itself in the somnolent brains of stupid people, in accordance with the Spencerian law of rhythm. This law I obeyed after my stay in the Kinetic mind of Terence. Yet the ensuing period of inactivity was the prelude to the greatest event of my existence. For at the end of my period of inertia, I went to Palestine, where I dwelt many years with the Man of Nazareth. Fostered in the brain and heart of this my greatest host, I was returned to the world, through his teachings, with a spiritual momentum which nineteen centuries have failed to check.

From this association I also learned that all ideas keeping the deep rhythm of the universe, wherever conceived, have caught their vitalizing beat from the strong throbs of a great heart.

What I have said, moreover, of the facility of ingress to the poet's soul, enjoyed by all ideas, I found most perfectly exemplified in Jesus of Nazareth. No one I have ever known understood so well as he the use of Nature's symbolic code for the transmission of spiritual messages. By the use of this code, my very being was precipitated in a symbol when the Master, seeming to write upon the ground, wrote instead upon the imperishable tablets of the human heart.

Wonderful secrets, unguessed even by his closest followers, were likewise disclosed to me while I mingled with the divine dreams of this great teacher. For it was my privilege to know the truth of the saying that he was tempted in

all points like as men are, and yet without sin. Nor do they reason truly who think that evil would fail to beckon to one with so keen an imagination as Christ possessed. But to all such beckonings through the windows or half-open doors of fancy, there was never a sign to enter.

So at length the dark-winged spirits of evil retreated from a region where none bade them come in. Yet one temptation, in itself white-winged and innocent, lingered after all the others had been put to flight. From all the dimly comprehending multitudes, there came to the master no spiritual response so keen and complete as he found in the heart of Mary the sister of Martha and Lazarus. Yet ever checking the natural unfolding of this beautiful human affection between the master and the pupil who chose the better part, came the call of inexorable destiny. How many a time have I felt the quick throbbing demand of affection take rare verbal form in the mind of the Master, only to be cast out, leaving in the great heart such pains of renunciation as only a great heart knows.

Again and again did this temptation assail, flowering up through feeling into thoughts of such exquisite imagery that almost was I myself pained that they must die still-born. And once a thought, closely neighboring me, thus softly tried to lure him: "And might it not be possible still better to fulfil thy mission united with one who could give such sympathy and comprehension?"

But instantly the query was banished with the resolute answer, "If I be not lifted up, how shall I draw all men unto me?"

Nor was the Master's spiritual warfare waged for himself alone. Reading the thoughts of others, he knew that the soul of Mary was troubled by an affection whose magnitude partook of the greatness of the source which inspired it. To heal her wound as he would heal all others, the Master by daily counter-suggestions sought to keep the heart of Mary from too full a surrender, hiding not his knowledge of the tragedy he foreknew.

Until the end, which was in truth the beginning, I was

with the Master, and my very spirit passed from his lips in the last two sentences which he uttered.

While many of my descendants continued to tarry with the disciples of Jesus, I departed to Rome, where my longevity was greatly assisted by a long residence with the Emperor Marcus Aurelius. Let it not be inferred, however, that I consorted with celebrities only, for an idea is no respecter of persons but of spirits. It has frequently happened that among the humble and lowly—if I may use the warped vocabulary of mankind—I have felt the keenest apprehension of myself and my mission. This has often been my experience during those epochs of history when whole nations, brutalized by the war-spirit, have so barricaded their hearts that I could with difficulty find any safe retreat in the souls of men.

Surviving, nevertheless, all the mishaps and failures of my journey through the Dark Ages, fate at length made me amends by registering me at the cheerful inn of the Persian poet Saadi, in whose brain this idea was born to me: "Thine enemy is the spirit which dwelleth with thyself; why seek in a stranger one to contend with?"

As I can never forsee what the particular racial or individual development may be from the stimulus given by myself or any of my line, I was delighted to learn from a fellow-idea that the most significant result of the moral colonization of my race in Japan was the flowering of a rare national courtesy—the exquisite blossom of gentle souls.

Without attempting to follow my checkered career through every century I shall pass directly to the fifteenth, which was resplendent with the names of three of my hosts, Erasmus, Savonarola and Columbus. In the next century the prince of all my entertainers was Montaigne, who maintained an "open door" policy toward all kinds of ideas, with or without credentials. My chief debt to this amiable Frenchman grew out of the frankness of his self-revelation, which helped to knit the bonds of human brotherhood on the basis of a common errancy. To other minds I have felt as deep obligations for results effected on higher lines, but the number of people so reached could not be so great.

My stay in the catholic mind of Montaigne was a fitting preparation for my next noteworthy asylum, which was under the cosmopolitan dome of Shakespeare's brain. Ah! what nights and days of enchantment and illumination were those! Hardly an hour passed in which I did not meet some delightful sage, dreamer or fool,—yet a fool whose folly was so façeted to catch the rainbow hues of wisdom's light, that I would exchange his discourse for few harangues of his betters.

Thousands of men and women of every age, class and race, I came to know in the perpetual house-parties held in the spacious salons of this wonder-brain. Many of these characters the world also came to know, as I knew them. But hundreds of others, never given typographical incarnation, I knew and loved as well as their more famous brethren. Mine, too, was the unique privilege of beholding the creative power evolve from the fine nebular mists of an idea or fancy, the full-grown character, rhetorically cap-à-pie for the printed page.

And here, at the various stages of the creative process, was my opportunity to leave the trace of my influence. For in addition to offspring begotten in mine own image in the brains and hearts of mankind, I have also power to modify other ideas in any way related to me. To illustrate: I have several second and third cousins among ideas, who—if I may speak with entire frankness—are somewhat degenerate stock notions. Finding myself neighboring these effete representatives of my race, I do my best to infuse new life and vigor into them.

Of all my functions, this is the last discerned by those in whose brain it is performed. So it is probable that Shakespeare little suspected that it was I that suggested the spirit of all those fine lines on mercy which he put in the mouth of Portia. Neither did he dream, I fancy, that it was I who furnished Henry the Fifth the cue for his eloquent monologue on the bootless glories of royalty. But what were all my little hints to him, compared with the immeasurable debt which I owe to the fecundity of his brain which helped

me prove how easily a great soul finds the common denominator of interest between himself and every other type of humanity.

For valuable assistance to the same end, by similar methods, my acknowledgments are also due to Molière and La Fontaine, while to another Frenchman of the same period, Pascal, I am indebted for many of those portable ideas known as "maxims" in which the French so excel. In few other heads outside of France have I been able to find so keen a valuation of the clinching force of piquancy and brevity.

Only a hint, therefore, was necessary to a man like Pascal, and he would pack in one sentence more thought than I could make some of my hosts get into a volume. Witness how he stripped off from one of my most vital issues, the sophistries in which it had been swathed by other men: "Can there be anything more absurd than that a man should have the right to kill me because his prince has a quarrel with mine, although I have none with him?"

Soon after my acquaintance with Pascal, I made my second attempt to gain a foothold in America, whose discovery in itself was of infinite value to my cause. Of my early American hosts there is none I remember with more satisfaction than William Penn and Benjamin Franklin. Later habitation shortly after, of the minds of several readers of Lessing and Richter likewise gave me assurance that my kindred in Germany had been helping me to do in the spiritual world what is done for the physical by the sun and rain.

In passing it may not be irrelevant to touch upon the experience of an idea lodged in the brain of one who is reading. The sensation naturally varies with the type of reader and the matter read. In some brains I have been almost suffocated by the crowd of ideas and notions poured in from volume after volume, while the original mental tenants were atrophied by inaction. In such cases neither the incoming ideas nor myself had any time to be of any more benefit to each other than people who exchange perfunctory ahoys at a crowded reception.

Again, from the very first page of another book there may come to me an effect as swift as the effervescence which follows the mixing of an acid with an alkali. That always means that I am meeting with cordiality an old friend, or new ones in sympathy with my aims. This experience was mine again and again in the noble hearts of Patrick Henry and Thomas Jefferson who gave me a great momentum in America.

So confident was I that my cause would surely prosper in the hands of Jefferson (who, indeed, helped me to still vaster issues in the mind of Lincoln) that I left with him my political offspring in that country and sought the society of the poets across the sea.

As I had again and again and again been invited to visit both Scotland and Ireland, I made my next long stop with a poet, who, after many other services, graciously widened my empire by calling a mouse his earth-born companion and fellow-mortal.

This may seem but a slight service to chronicle; but it is precisely by such o'er-leaping sympathies that the poets contrive to lengthen the tethers of poor facts so that they may leave their little cropped circles and graze in the fresher, wider circuits of fancy.

Now and then, to be sure, I have incited a poet, in a fine frenzy, to write verse to which he found it difficult to square all his actions. The poet to whom I suggested certain lines about the Parliament of man and the Federation of the world, always seemed to me more democratic in fancy than in feeling. But so long as he loaned me the broad pinions of his imagination I could not complain if he let other people help him to live up to himself.

When this great-souled poet consented to be called a lord, I left his stately mansions, fearing I might develop aristocratic prejudices which would seriously impair my usefulness. As I have no space even for a roll-call of my debtors among the English poets, I shall mention only one other, more commonly known as a novelist. This poet was a woman, and when she clothed me about with trailing clouds of glory,

in The Choir Invisible, she added innumerable battalions to my cause.

And here I may explain why I have recorded so few of my sojournings in the minds of women. As I could not do so without doubling the length of my chronicle, I have allowed men to stand as representatives, though oftentimes what may have seemed my influence with them may have come indirectly from some woman by whom I was being entertained.

If the number of English poets who made me welcome is so great that I may not spare space even for a roll-call, the same reason must abridge the tale of my intercourse with American bards. Among the latter, if I may nakedly confess my preference, I should name the blessed Quaker poet, in whose mind I found so many close kin that it seemed almost like a family reunion to be among them. Many a time did my gracious host introduce me to the public after having clothed me in the poetic raiment of becoming weave and tint. Two of these beautifully undulating robes I remember with especial distinctness. They were called, "The Angels of Buena Vista and Eternal Goodness." When I appeared in them I was received with plaudits which warmed most pleasantly the cockles of an old idea like me, despite the fact that I knew, as women do, that much of the applause was due to my clothes.

With the aid of this pure, knightly soul, I was able to modify not a little the religious and political dogmas prevalent in his time. Already, many representatives of my race had been doing monumental work by lodging in the heart of Ellery Channing. Assisted by this gentleman and the poets, we managed to formulate, on the basis of the life and teachings of Christ, an ideally practical creed, in whose second article I am nakedly embodied.

Looking back over my pilgrimage through the Nineteenth Century, I find that the more notable results of the combined efforts of myself and my offspring are the Higher Education of women, all the movements toward church unity, the Parliament of Religions, all the peace conferences, and the

countless charitable organizations in every civilized quarter of the globe.

Many a painting and many a piece of music—as well as acts of kindness—have also borne witness to the world of my presence in the hearts of men.

In addition to all these more palpable effects of our influence, there are hundreds of other results, subtly indefinable, but powerful for the weal of men and nations. For in every case where I or any of my race may have lodged, we have quickened and warmed the imagination. Following this quickening, has been born Understanding, the gracious mother of Tact, Taste and Tolerance, with its wide vision which would even establish an *entente cordiale* with "other worlds than ours."

Yet can my purpose never be fully achieved while there may be found a ruler, a pulpit, or a paper, ready to belittle the resources of sanity, wisdom and Christianity by a mad appeal to the blind decrees of war. Against this, mine ancient and most formidable foe, however, the poets will always lend me the arrows of their song, as one of them but recently did in an Ode in Time of Hesitation. I may also count, while time is, upon the clear-eyed humorists to assist my influence with the ever-susceptible Zeitgeist. Nay, more, in the souls of thousands of others whose independent heart-beats have not yet begun, I have engaged lodgings through prenatal registration with their mothers.

So must my cause prevail, until,

> "A finer peace shall be born out of pain
> Than the stars in their courses know;"

Then shall the radiations from every human heart toward every other heart enfold the world in a spiritual warmth matching the benign caress of the sun.

ELLEN BURNS SHERMAN.

THE PATH OF DUTY AND DELIGHT.

"Like birds that slumber on the sea
Unconscious where the current runs
We rest on God's Infinity
On Bliss that circles stars and suns."

Jesus said: "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Krishna, the God-Incarnate of the Hindoos, taught: "Thine is to act, to do thy duty: God will take care of the result. Find full reward of doing right in right. Do not let the fruit of action entangle thee, nor be thou the slave of inaction."

Similarly Buddha taught that we should give up all our desires and possessions. He who gives up most, gains most.

Teachings like these appear to be somewhat lacking in sense and soundness. Don't they? How nonsensical the idea seems that we should take no thought for the morrow, or that we should act but should not seek gain or care for the result. Pitiable would be the condition of the man who is not prudent enough to think and provide for the morrow; and cheerless, indeed, the life of him who has no aim, no desire, no hope! Were then these great teachers of Humanity mistaken? Did they tell things that are evidently foolish? I think it is not so. They were probably quite right, but we should not take them literally. Philosophers and poets often express themselves in a peculiar way and tell a great deal in a few words which to the ordinary people appear blank. But to those who have grasped their spirit and fathomed their meaning, they speak volumes.

To understand aright the teachings quoted above, we should realize two things. First, that we—each one of us—

in our inmost heart, in the reality of our being, are ever pure, ever perfect, ever happy. Somehow, we happen to be on this physical plane, in this finite state, and have lost full consciousness of our Infinite nature and eternal blessedness. But returning to the Infinite, we shall again become fully conscious of our Infinite joy and existence. So originally and ultimately we are perfectly pure and happy, and even now essentially we are so: the sins and sorrows of this life only touch our surface; they can not affect our real being.

Secondly, we should realize that though we—the present conscious finite self—do not exactly know which way the world is moving, just why we are living this life, we can very well believe—for there is plenty of evidence for that—that the Universe is an orderly machine set in motion to bring about some great result, and that we are a part of this great machine. Just what the plan and purpose of this machinery are, is known to the Universal mind—not to our limited consciousness. But this we do know that they—the plan and purpose, whatever they be—are for our *good,* and that they *must* be carried out. The hand that moves the world is too powerful to be stopped or interfered with.

In the light of these facts, the words of Christ would be interpreted as follows:

"Seek ye first the Kingdom of God, and His righteousness." That is, do not be an irrational, unthinking man, eating, drinking, enjoying, suffering and drifting like animals, down the current of circumstances, crossing blindly the path of life; but stop and think—why and how you are here; Whence have you come? Whither are you going? Who is the Author, what the perpetual reality of this ever-changing, ever-dissolving Universe? What is your relation with that, and what is the purpose of your life here—your function and duty in this great Universal establishment?—and thus having sought the Kingdom of God, that is, having pondered the great Mystery and resolved your place and duty in the Universe; seek ye also "His righteousness," viz., the purity and strength of character to faithfully discharge your duty. "And all these things shall be added unto you;" since, when

you know and are trying to do your duty rightly you will get all that is necessary for your health and happiness, as God helps those who help themselves—Nature is always working to bring and keep things in proper order, and will surely make you healthy and happy if you just help her work along by sailing with her instead of against her. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself:" that is, do not be anxious as to what is going to happen to you in the future, for why should you? You are doing your duty, in the present, according to your light and might—that is all that can be expected of you. God alone knows what is going to and what should happen in the future, and nothing can happen which is contrary to his great plan and purpose, and his plan and purpose, you know, are for your good. So better leave the future to itself; God will take care of it. "Sufficient unto the day is the evil thereof." That is to say, in this physical finite life, you are ever contending with evil, ever striving to save yourself from falling into sin and suffering: tomorrow will have its evil as has to-day; therefore better fight today the evil of today and let alone that of tomorrow—do not begin to worry about it —otherwise you will neither be able to fight successfully the evil of today, nor have strength enough left to fight that of tomorrow when it comes.

Similarly Krishna's teaching would be rendered thus:

Your business is with your actions. You ought to perform what, according to the light you possess, is your part in the Universe; and should not be anxious as to what is going to be the result, for the result is known to and planned by God—the Universal Self. You—your little limited self—so long as you are such, cannot know the whole plan and purpose of God; and not knowing it, you will be disappointed and troubled if the result of any of your actions is not just what you wished or expected, although it may, and indeed must, be just what is needed according to God's plan. Therefore do your best and take pleasure in doing it—"find full reward of doing right in right"—and leave the rest to God. Whatever may happen, you should not despair or be led astray

from the path of duty. "Nor be thou the slave of inaction," for, "O happy Knight! you happen to be on the playground, hit on, hit on."

And Buddha's counsel would be seen to mean this:

Do not attach yourself too much or too blindly to the pleasures of the senses, the comforts of this world, or the material things you call yours. Is not the whole world yours? Are not all men and women your beloved ones—your own dear self? Are you not the heirs of immortal bliss and eternal joy? Then why tack your happiness to this desire or that, and why be so anxious to possess this thing or that? Do your duty but do not be swayed by your desires and do not be deluded by your "possessions." For according as you do not let your narrow ideas of possession bind you down, and according as you do not let your happiness depend upon the events of life and the realization of desires, the whole world and the eternal joy will be yours. "*Seeking nothing, he gains all; foregoing self, the Universe grows 'I.'* "

Now, do not these teachings of Krishna, Christ, and Buddha, if this interpretation of them be correct, embody the best philosophy of life? Do they not indicate the perpetual path of duty and delight?

How often it happens that we do our best, our very best, and yet the result is not what we wanted and expected! How often again it happens that though at the time of the occurrence we regret a certain event, yet after a while we discover that it was just *right,* and are so very glad that it *did* so happen!

Does it not show that all the events of the world, including those of our lives, are marching, in reality, not according to the desires and intentions of the finite little self, but on the divine plan sketched out by the Infinite Intelligence that comprehends and overrules us all; and that, even though it may sometimes seem to us otherwise, they are marching ever for our own good? Yes, it does show that, and it is a great joy and satisfaction and strength to see it—to know that this cradle of the world is being rocked by a hand that never errs and never misses, that is all-knowing and all-

powerful, and that works ever and always, for the good of all of us!

Why be so sorry that a certain thing has happened or not happened? Why be so anxious about the future? Why fret or weep at all? Trust, trust that power through whose presence the poor little amœba unconsciously evolved up to the human form divine. That Power, that God is still alive and awake, and will take care of you. You just help His work along by doing your part.

Realize your spiritual at-onement with the Infinite Self, and do your duty in this world, as your present, physical, finite self. If things go your own way, and you find joy and pleasure even here, take it, enjoy it. But if things happen to go against you, remember that nothing can *really* go against you—it only *seems* so. Even in failure you succeed, even in falling you rise, for you are that Self-Supreme whom nothing can affect or quell, that eternal and almighty Spectator for whose joy this great drama is being enacted—for whose delight the World dances!

ISHWAR CHANDRA.

PRAYER.

Take from my heart, oh Guiding Light,
All thoughts of hate and wicked spite.
Take from my lips the angry word
And bid it die, unwept, unheard.

Take from my path grim folly's glare
Nor lead me to a strand
Whence mortals weak in faith and hope
Bow low at its command.

Instill the dreams of love and truth
Into my waiting heart
And bid my soul live on, in peace,
Oh, Guiding Light, which art!

FRANK W. TAYLOR, JR.

KINDRED SOULS.

There stood on a corner of upper Amsterdam Avenue—no matter which corner, it stands there now—a large tenement, or apartment house, a house presumably built before hygienic laws were supposed to be enforced, when the capitalists were apparently allowed to erect their buildings unmolested; thinking only of their predatory accumulations; unmindful of the health and life of the poor, who were compelled through lack of more sanitary dwellings to live therein. Houses, where humans were born and reared in the dark, save for what little air and light they could obtain from the murky street.

At one of the many windows of the "great big house," there appeared each day, the pale and eager face of a pretty child, with eyes as blue as the heavens above her and hair a red gold, the color of the setting sun,—a child upon whose countenance had never been seen a frown.

On the opposite corner, there stood another "great big house" called "a home for the aged"—men and women, who had either outlived their kindred, or become burdensome to the younger folks as increasing years deprived them of their usefulness and who were too weak to struggle on longer alone for an existence in the maelstrom of this life. Then, again, some of whom had allowed their natures to become soured as youth was fleeing, making them unbearable and unfit to dwell among their kin, while on the other hand not a few of the number were living peacefully between the lights, with hopes and prospects, carrying on a stream of happiness to the journey's end. It is of one of the latter kind that I speak.

There appeared, also, each day at one of the many windows, the eager face of a very old man, with eyes now dimmed to material objects by the weight of years, and beard as white as the mountain snow; an old man, the sand in whose hour-glass was fast ebbing to its last grain.

And so communed, through this strange meeting, two weary souls.

The basis of this little story is fact. As fact is often stranger than fiction, it will be interesting to those of the supersensible world, because it helps to prove that the wonders of telepathy have no end—that the dying can and do communicate with absent ones, though the doubters will probably say that this—one of the workings of the Great Design —is "merely a coincidence."

There lived in the first named "great big house," a young couple and their child; the child, a beautiful girl of nearly five years.

"God could not let it always be so," the wife would murmur passionately, when the husband returned to their home drunk, while the child listening, with her beautiful eyes uplifted and filled with their mystery of love and divination, would watch him sadly, reproachfully, then run to the window (possibly drawn hither by some unseen force) to hide from her view the sorrowful and unforgettable sight of a demoralized parent.

"He would not let it always be so. Did an all-wise Providence ordain it? Was it the will of God that man should abuse and misuse the products of His earth by blending them together till he made a narcotic, and then drink it till he became drunken and insensible to sovereign law? And was it the Almighty's will that the mother should toil in consequence, and that the body of the beautiful child droop and fade like an exotic plant in a barren soil? It could not be always so," she murmured as she prayed. And so the child would watch her tear-stained face with a saddened heart, but seldom inquired the cause of her distress, because she knew it.

And so the mother cried as if her heart would break, while the little one looked on and sighed again. And when, with an attempt to cheer her, she would repeat with her sweet voice (though imperfectly) the songs her mother had taught her, from her young throat it seemed like a breath from Heaven, an Angel's whisper, and when the baby face was

saddened by the incomprehensibility of their surroundings, the mother again wondered at His will.

The winter was long and severe, and the child being frail of body, as the progeny of most drunkards are—was not allowed to face the severity of the outside air; she was therefore deprived of the pleasure of the company of other children. And so from her window she would look for the little ones as they came romping home from school, or tarried to play. She would watch their games and catch the clue to them, then with an imaginary playmate, react them all over again. It needs so little to make a child happy, and as children are naturally retrospective, it takes less to mar their lives. The result was, the small home was her own world, its inhabitants her parents, but when drunkenness and its consequences threw their shadows across it, her world was dark indeed, for there is no anguish more intense and pitiful than the anguish of a child. However, in this case it was not to be of long duration. Her attention was diverted and the monotony broken before the winter was far advanced, by the appearance at one of the many windows in the Home opposite, of an inmate, a very old man, spending the eventide of his life alone.

As he stood there on that particular morning his old eyes wandered to the tenement across the way, and then to the window-pane on which the winter sun was sending a sparkling beam, and next he fixed his eyes upon some gold he saw beyond it—gold that shimmered in the warming ray, and the glitter brought back memories of the long ago to the old man's mind. Memories of golden hours he had wasted, of his golden youth that had flown too soon, and of the gold he had squandered—then a longing for the golden future entered the old man's mind, while he still waited for the last evangel.

He was awakened from his day dream as the sun moved on, and then discovered that the gold he saw was the curly head of a little child.

A small round face next appeared to his view, with two large blue eyes, giving out an expression of wonderment and merriment as she saw him watching her; then two chubby

hands were clapped together in glee at the prospect of her new acquaintance, and so from this hour of their first meeting they became fast friends.

As each day began, she would arise in haste to give an early salute to her "old mash," as she had named him, and would find him always there to greet her in advance. When she smiled he fancied he could hear her baby laughter, and it sounded like divine music to the old man's ears. In this manner the winter passed along.

One day she would imagine herself to be a very old lady, as he was a very old man, next she would think of him as a little boy, as she was a little girl. She would hold up to his view her funny old dolly, minus the arms and in a fanciful dress; a little toy horse, then a grotesque woolly thing that she called a "teddy bear." He would sit and watch with pure delight the occasional antics and buoyancy of the child, till his spirit was gladdened again; then for a while he would feel loth to leave the world of which he had long since tired; again it seemed to him that the child reminded him of or pictured to him the Home which he was fast approaching. And so the old man lived on the confines of two worlds. She had great faith, in her small way. When the wintry sun shone his cheering rays into her window to stay a while, she would watch with pure delight as it gradually veered round, and it made her happy to know that it shone upon the window where the old man sat; for while the orb of day was there he was not alone, the light of the Giver beamed upon him yet. She would watch the fleecy clouds as they floated near the setting sun, and wonder whether they were the bearers of Angels and whether thy would some day carry them both to Angel land, the Celestial City, with its green hill swells and eternal pastures, where mothers never had cause to weep and dark tenements were unknown. She would then point her tiny hand toward the horizon as if to remind the old man of the splendor of the universe; and the old man sat and wondered too. Then as the daylight waned, she would look for the evening star to appear in the mighty space above her. She would herald with strange delight the appearance of the new moon, and was

puzzled to know where the old moon had gone to, and sometimes the old man was puzzled also. When the little form knelt and lisped her prayers at eventide, the old man knelt in supplication likewise. "Out of the mouths of babes and sucklings hast thou ordained strength," he would murmur to himself again and again.

The spring was drawing near and King Winter was heralding his departure with a succession of fierce blasts and volleys of sleet and snow, while each day the face of the child grew paler and her form more fragile. She became indifferent to her old doll, the little toy horse, and the "teddy bear." She would give her attention to the old man at the window, then look toward the azure, and gaze somehow it seemed—beyond the world.

Meanwhile, the frame of the old man became more feeble; he would sit at the window and watch for the child, then look toward the azure and gaze somehow, also, it seemed—beyond the world.

And so, one winter evening, after the moon had brightened and the sun's rays died, they bade each other a last "good night," by exchanging a wafted kiss.

The blinds are drawn over the window of the tenement for several days, while the old man sits in his accustomed place trying to penetrate with dimming eyes, into the gloom of the darkened room.

"Is she very ill, Doctor—will she get well?" eagerly inquires the mother, with a vain endeavor to suppress her fears.

"She has a fighting chance," answers the man of medicine.

"Don't tell me she is going to die," she gasps again.

"I tell you she has a fighting chance," he repeats slowly, with a grave face.

Through the stillness of the night, the pendulum of the little clock monotonously ticks the hours away, while the mother watches the fever heighten and the eyes of the child brighten; as the crimson spot grows on the little wan face she falls off now and then into a fitful doze, as the clock ticks on —one—two—three—four—five—six, and it is dawn.

The child opens her eyes, and gazes into the mother's face with a sublime expression, and then she looks toward the growing light—somehow, it seems—beyond the world—the old man—the angels—the fleecy clouds, the green hill swells, and eternal pastureland.

A faint streak of the early light is struggling through the drawn blinds as with a smile of rapture her eyes are closed again forever—and now transition—we call it "death."

"Is he dying, Doctor?" inquires the strange attendant as they together bend over the bed, whereon the form of the old man lies.

"Yes, he is going," answers the Doctor, with a sigh of relief.

Through the stillness of the night, the pendulum of the little clock monotonously ticks the hours away, while the old man's spirit hovers on the borderland—he sleeps as the clock ticks on—one—two—three—four—five—six, and it is dawn.

A faint streak of the early light is struggling through the drawn blinds. The old man opens his eyes and turns his gaze in the direction of the window, from whence the little child was wont to greet him, while raising his trembling hand and pointing to the light—perhaps he hears an angel's song, for with a smile of rapture, his eyes are closed again forever —and now transition—we call it "death."

The mother bends over the little white casket holding all that is earthly of her own, then glances through the window opposite into the room where the old man sat, and sees a black coffin, covered with a funeral pall. And then—

From over the great gulf of the infinite there sounds the music of a seraph's song and the melody grows, as it blends with the rejoicing of its mate.

Isadora H. Dix.

DEPARTMENT
OF
PSYCHIC PHENOMENA

For the study of the subtile laws of Life and Being, and the deeper consciousness

NOTE: This department will be open to earnest consideration and wise conclusions on any of those subjects which relate to the finer forces of nature as expressed through the subtile forces of the mind, and to the deeper mysteries of the inner nature of man which appear to express through the various phenomena that attach to occult and supersensuous modes of activity. These are often classed as "Thought Transference" or "Telepathy," "Mind-Reading," "Clairvoyance," "Trance," "Mesmerism," "Hypnotism," "Psychic Aura," "Psychic Presence," "Spiritualism," "Double Consciousness," "Somnambulism," "Mysticism," "Mystic Symbolism," etc. Underneath the most of these subjects, which are as yet little understood, definite law is always to be found. A vast field of inquiry lies before us and the development of knowledge of the actual underlying laws is most important.

Carefully prepared material, based upon facts and presented by thoroughly honest contributors, will receive careful attention here, editorially, and will be used where practicable. The action of the mind in Dreams, especially in the symbolic dream, the conveyance of ideas through Thought-Transference; and particularly the establishing of action in life through these means—these are points that lie nearest at hand for immediate investigation. Carefully written letters may be used in a Correspondence Column.

The coöperation of interested individuals throughout the world is invited and very much desired. No monetary payment attaches to this department work. The truth, uninfluenced, must prevail.

A LETTER.

Editor of THE METAPHYSICAL MAGAZINE:

Dear Sir: Recently in glancing through an old number of the *Journal of the American Society for Psychical Research* (September, 1907) my attention was attracted by the letter of Mr. J. Arthur Hill, in comment upon Dr. Hyslop's repudiation of many of the claims made for telepathy. Mr. Hill, I think, voices the questions of many honest inquirers. Perhaps the following thoughts which have come to me in this connection may convey some light upon the subject; I therefore present them for your consideration, and for use in your Magazine if you approve of them:

In our external lives we are so bound to personality, that we find it extremely difficult to realize our Individuality—i. e., our undividableness from the Divine All.

Many writings upon psychic and spiritual subjects, are like doves with clipped wings; they do not soar above the personal limits, and soon return to earth. There is too much time given to analizing and not enough to extending the vision to seeing the whole.

When aiming for a certain point or place the bee-line is the direction and the mark or place is the point of vision. He who takes his eye off the mark to examine the way, loses the bee line and misses the mark.

In all these aimings for Truth, the mark is *Spirit,* and to my mind the only bee-line is the way of Wholeness. The way of wholeness is along the line of the omnipotent centre of Being. The moment our aim gets off that line we become uncertain and slip back to personality. Then, of necessity, we miss true spirit, and must content ourselves with only its reflections.

The ancient definition of Deity as: "He whose centre is *everywhere* and whose circumference is *nowhere*" has been of great help to me. By that we may come into realization of our own unlimited possibilities, for we are of the same substance as the Father.

Telepathy belongs to the personal plane. Perception is the spiritual faculty.

Telepathy calls for a sender and a receiver.

Perception being spiritual is everywhere and at-one with the ALL of everything. It does not know separateness. It can at once possess whatever it recognizes.

Man's nature contains the mirror in which is pictured (photographed) every activity which comes into existence; In that store-house of spirit-life not anything of reality is lost. The photographic plates are all preserved and at a word or thought may be used.

If we realize this Wholeness which is *per se* indestructibleness, we may know for a surety that not one atom of the real ego, the *spiritual self,* ever dies or fades. Its activity, in perfect wholeness, goes on and on eternally.

Are we conscious after death? Let me answer by asking a question. Can love die? Do you still love those who have left you? Why hasn't your love died? It never can die; and in your moments of serious thought you *know* it never will die. Love is spiritual. It belongs to the wholeness of eternal being.

Dr. Hyslop is right in claiming that telepathy does not explain all the occult phenomena; but he may not have yet caught the true idea or recognized its fulness. That which is purely physical dies with the physical body, but all that is spiritual remains alive, and nothing can change its nature. Its framework is spirit, its heart is God love, its mind is divine Intelligence, its circulation is divine Activity, and its centre is the Son of Righteousness. We are all members one of another in the mystical body of the one. This is what we must realize, and realization comes through concentration.

While we dwell in thought upon personal, that is physical life, we will carry the idea of personal (physical) methods into our conceptions of disembodied life. Telepathy needs a personal pole at one end of its action, and a personal pole at the other end to receive that action, but *spirit dwells in us here.* So far as we recognize it and call it into activity, just so far will we advance into *perception* and will use that

faculty. The great universal mirror will reveal more and more as we are able to *perceive*. When we "see at a glance" what need shall we have for telegraphy or telepathy?

ELMER ARCHER.

IN THE LAND OF THE LIVING.

The man sat near the open door of his den and the pistol moved briskly in his hands as he cleaned and polished it. When at last he laid the weapon on a tabouret, his look of simple intent upon his work lined into a degree of gravity and musing. Then, with a long glance at the pistol, he said, "The poor devils that have ended it all."

Settling easily into his chair, he lighted a cigar. The smoke circled and swam, making little airy jaunts about the room. The thought of the man circled and swam, returning again to himself. And the little jaunts that memory made brought back only records of success. So the smoke twirled and dimmed around him, as he sat complacent and languorously ruminative.

He had not failed. Failure was the reason those other men had ended it, of course; failure at something which must have been the whole proposition to them,—for they had ended it.

He had not failed. Running his vision along his mental gallery, he saw them all hanging there, sleekly and intently gazing at him. He saw Patriotism, Culture, Morality, Prosperity, and not least satisfying—Helpfulness to Others. Philanthropy was what they called it, but the man disliked the term as egotistic and jaded. Yes, he surely had striven to lend a hand—

"Striven!" suddenly echoed swift and sharp in the deeps of his brain like the crack of a quick report. *Could* a word sting so? Was it a word? Where? He looked sharply at the revolver on the tabouret. The smoke issued from its muzzle. Had the thing——? Again that word shouted in his head. "Striven!" The smoke from the muzzle of the pistol was trailing directly toward him. Was it mocking word or stinging bullet that so rocked his brain?

A deadly dullness came over him. With a sense of sudden detachment he lay back a moment, then gripped his chair and rose. By a grim recall of energy, he reached the door of the den and stood looking mistily down. A moment quietly he stood. Gradually a new lightness and strength pervaded him. Again he glanced down, and lo! his own image lay at his feet. The walls and floor of the room seemed gently to vibrate away, and after a moment he felt under foot the lively touch of the cool, soft earth. But his image lay there still. As he gazed, it slowly lost outline and personality, now indefinite and wavering, rapidly transmuting. Had that not been he, line for line, lying there? And as he looked again, what he saw was a little limpid pool which trembled slightly a moment, then rose a degree about the man. When he again raised his eyes, he saw far off, dimly, a shore. It was harsh and unattractive and only wee things were starting into life thereon. So it looked to the man.

But now the little pool at his feet had risen and was swirling against him, encompassing. He looked again instinctively toward the shore, and the shore brightened a degree and the tiny growth sprang higher. (So it seem to him.)

Still the insistent waters rose about him, and the man was taken off his feet, and setting his face toward the shore, he swam. And always the shore grew clearer.

But why was he swimming in this meaningless and desperate way? Where was he and where going? He turned his head to go back, and saw nothing but the tideless waters about him. No current was there to help him onward or back. He must win every inch, it seemed. He would turn from that shore and go back. But where was back—where? A sudden rage filled him and a great defiance, so that an ugly mist rose between his eyes and the shore, and the noise of the waters was rough in his ears.

With a cry of lonesomeness, he shut his eyes and struggled on again, when suddenly he felt a shock of resistance, as his body struck against the pale green edge of a little island which he had not seen. He sank limply against its soft bank

and thought, musingly. It was evident there was no "backward" for him, no certainty, no knowledge of return. Backward meant chaos and death. He was tired and grim, and torn by doubt and wonder. Must be strive in this deep—God knew how long—to reach that vague and untried shore?

Presently the man felt rested, and turning his back to the shore thought of the things that had been his. He thought of his home, of the easy good-fellowship of his friends, of the perfunctory routine of his business. When he recalled himself as the moving centre of these things, the keen tang of self-satisfaction grew less. What had happened to him that it *could seem* less? And the man thought.

After all, his home was the finished abode of a connoisseur, a selfish welcoming place for those who liked him. When had he sought to share it with those who have longed for moments of homeiness? When?

And as he sighed and looked into the waters, they grew a little clearer and were quieter.

Then he thought of his business. Another success. Aye, but the motive was self—and family pride. He thought of his cherished helpfulness to others. Success and recognition again made the claim, and where was the personal effort? A check book had been his only servant.

And as the man thought sadly, looking into the waters, they sparkled at the edge of the little isle!

The man turned his head, and lo, the shore seemed now much nearer. He could catch the flash of color, could see figures moving now and again. He would go on and learn about this land. Perhaps in this up-country he could find a place and a clearer vision, and the privilege of just doing something for somebody. And as the tiny sprig of hope climbed into his heart, he looked about him and suddenly noticed near his hand, little pale red flowers springing up.

He found himself curiously recalling from the deeps of memory something about the Father's house and there being some mansions; and that the Father's home did not mean a place far removed in some other world. No, not that, but just the many rooms in the fashioned human soul. Hitherto,

he had lived among the lowlands of his nature. He had lived proudly and strongly in his material and intellectual houses. But what of the home among the *hills?* That he had not seen or entered.

In this new land, he wistfully thought, would there be a little humble house for him? *Would* there? He would strive to build it nobler and larger, were there time for him.

So again the man swam forth into the deep. As he reached the shore, he saw noble hills and there were dwellings among them; fair pastures with sheep gently moving; beyond, the deep singing forest, and pervading all, a diffused radiance.

There came suddenly running down toward him, a vivid, eager child, and as the man stepped wearily and quietly ashore, it rushed and caught him by the hand.

"Come," it said. "Come to thy home. Thou hast one. But thou hast been so long in coming, and it has been always closed, so closed! Is it not nice here?" it went on. "I will show thee many things along the way."

And as it clapped its hands delightedly, all the wee flowers round about trembled and glowed more brightly.

The child pulled him. With its fingers tight about his own, the man hastened on. Suddenly the child flung out a little eager arm.

"There is thy home," it said, and pointed to a craggy slope near at hand. The man glanced quickly upward with a great heart-beat. A small and lovely house stood with closed shutters, in a large place. As the man stood gazing, his soul filled with thankfulness and a great humility. He stretched out his arms toward the house with a glad cry, and as he did so, slowly and mysteriously, the shutters of the still house softly *opened* to the sunshine that was making all things glad.

The man stared at the tabouret. No smoke was curling from the pistol. His cigar lay, half consumed, on the broad arm of his chair. He heard his man approaching, yet did not move. He glanced with curious eyes about his den—eyes that closed again to recall something.

His man came in. "Excuse me, sir, but are you forgetting your engagement at nine, sir?"

"Engagement, Denby?"

"You said 'twor important, sir—so az I ventured to come in."

"I remember thinking so, Denby. Thank you. It is not important. I am going to bed, instead. Good night."

Denby stared and retired. The man sat still for minutes, and at length looked about his den again. Of course it wouldn't be there. Only magazines were there. He would go up to the library and see if he could find a copy. In that corner where some of his mother's books stood, perhaps he could find one. He would like to see if he was saying it right, and to see if there were any more to it.

So noiselessly—almost as if on a guilty journey, he ascended the stairs leading to the library. His face was bright and childlike.

"In-my-Father's-house-are-many-mansions," he was saying to himself. GURNER CASE.

DISTINCTION A DIFFERENCE.

A physician was troubled by a treacherous memory, and would forget the right word or name at the moment it was needed. One day when writing a formula for a lady he could not recall her name, and to avoid asking it directly, he shaped a question expectantly:

"Do you spell your name with an *e* or *i*?"

"Doctor," said she, laughing, "my name is Hill."

In Ethiopian hieroglyphics, the pineapple is said to be the symbol of knowledge.

The very spring and root of honesty and virtue lie in the felicity of lighting on good education. —*Plutarch.*

What we need more than anything else is to increase the number of our highly cultivated men and thoroughly trained minds; for these, wherever they go, are sure to carry with them, conscientiously or not, the seeds of sound thinking and of high ideals. —*Lowell.*

DEPARTMENT
OF
METAPHYSICS

For the Practical Application of Principles to Life, Health and Character

NOTE This department will be devoted to the Healing Philosophy and such phases of thought, experience, demonstrations and knowledge as may help in intelligent ways to spread the true healing knowledge and develop its legitimate powers.

Articles that are thoroughly sound and instruct without befogging or misleading the reader will be inserted as received and approved, but no money will be paid for the writing. The department work is a labor of love and appreciation with us all, and must stand as such.

NOT TO DESTROY.

All divine activity is constructive. These words came forcibly into my mind one day lately when walking through fields and meadows. Falling leaves were seeming to speak of quite the contrary idea, but as I watched them in their wind-tossed careers I learned another phrase: *Constructive destruction;* ah yes, that was nature's way. After all it knew "not to destroy, but to fulfill" the law of life. Out of the Old should come the New, and up from the New should spring again the Old. Through all the inter-play of Old and New, New and Old flows an eternal truth, an indestructible Life—a One Reality.

Across my path a flock of gaily dressed leaves scurried with many a twirl of a dance, they gathered into a hollow nook of a great tree's roots, and as I looked at them old Proteus winked at me; a right, good, knowing wink it was. Had I been an old Greek hero I might have pounced upon him and demanded the surrender of his wisdom, but I knew by that wink that he had revealed it in the phrases which my

spiritual ear had caught: *All divine Activity is constructive.* Nature's changes are *constructive destruction.*

My heart and mind roamed in reverent joy through the wonderful realm thus opened to me. I saw whatever may be the direction and purpose of divine constructive Activity, that it holds within it three wonderful, inseparable principles: Power, Wisdom and Love. And these three agree in One, and give to each other of their Substance.

Power gives Omnipotence, Wisdom Omniscience, and Love carries Omnipresence into the action. The equilibrium of this triune quality of divine activity constitutes the substance of all real manifestation of Being. It is Love's omnipresence which makes the wholeness, the perfectness of Power's and of Wisdom's creations. It is Love which destroys not, but fulfills, which makes the centre of the divine sphere of Reality to be everywhere; and, at one with Power and Wisdom, carries the circumference into nowhere.

All efforts to conceive of a separateness in their action fails. Whatever seems to exist outside of the exquisite harmony, the joyous rhythm of their wholeness proves to be only a seeming, for it lacks the true nature of vital construction; and all divine or real activity is constructive.

Every creed through which mankind tries to express religion, may be tested as to its truth, by the degree with which it corresponds to this eternal quality of supreme law.

The great Teacher announced as a distinguishing feature of his mission that he came "not to destroy but to fulfill," and his every word and deed was consistent with that statement. He never "quenched the smoking flax, nor broke the bruised reed." To the clear vision of his unsullied soul the omnipresent I AM of power and wisdom was even in the "very stones,"—the seemingly least alive of earth's products —for he said that God could raise up seed unto Abraham from them. And again on Palm Sunday when he rode as the King into Jerusalem, he told his disciples that if the multitude held their peace and did not shout "hosanna," "the very stones would cry out." Passing then *as the king*—the one above law—every expression of law must pulse with the life

of its centre of being; must awake when its I AM calls unto it. I came "to fulfill."

In the so-called miraculous feast of the loaves and fishes, Jesus the Christ, gave a powerful object lesson of the creative action of the *realization* of the *wholeness* of divine activity—omnipotent, omniscient Omnipresence. He emphasized the lesson in his command: "Gather up the fragments that nothing be lost."*

This economy seems in strange contrast to the marvelous creative act just witnessed. But therein lies a great truth of universal law. Those fragments were the expression of the same character of spiritual atoms of activity as were the unbroken loaves and fishes. The omnipresence of all Possibilities was in them; despoiled as they were of their comeliness as parts of a whole, broken and discarded as they were by the multitude, they were still thought worth saving by this ideal man who was come *"not to destroy."*

Even in fragmentary condition the Christ knew the centre of constructive activity to be within them; they could serve the constructive I AM wherever omnipresent Love might centre them. I came "to fulfill."

Do the people of the creeds gather up the fragments which remain in other creeds? Do the people meet on the highway of earth life not to destroy, even the fragments of other lives? Do the people who claim to be man*kind,* try to see the centre of divine activity in every other human being, and so fulfill (fill-full) to some extent the law of those other ones' I Am? Do they really see the Good in its omnipresence? That is what the Master saw—He who "came not to destroy." Do they think in their hearts and speak with their lips the constructive activity only? Alas we all know that the negative impulse to destroy finds easy, and through habit, generally unconscious vent. In this spirit of destructive intolerance lies their own undoing.

When that which claims to be of Life, and life-giving, thinks or speaks death, or in any degree acts to destroy, it starts a return activity. It also unmasks itself and its fal-

* John 6:12.

sity is seen, and seekers for truth sorrowfully turn from it disappointed. It is the nature of Life to live; and Life knows not death nor destruction. Divine activity is constructive.

Not one of us may stand apart and criticise. Not all the intellect of the human family, if concentrated in one human being, could bestow upon that one the right to assume superiority; the very fact of such an assumption would involve an apartness, a separateness, and that which is not in the wholeness or oneness of being, is of necessity *nothing*. "Bless and curse not," i. e., criticise not, is the law of life. How does any one dare curse, by seeing the evil—criticising, condemning—in his fellow being? For there, even if sleeping, is the Image of God. The same image as is yourself. "I and the Father (the All) are one." "I came not to destroy but to fulfill."

To every one to whom the Old and the New, the one eternal Truth has been revealed, the way to live that truth has also been revealed. There is no excuse for carelessness in the matter. The way lies in "Bless and curse not;" in learning to see, truly and *habitually see* and to call forth from the meanest, most broken fragment, as well as from the nearly whole one, the divine Presence, the triune *I Am*.

They who do this carry themselves reverently before that divine image in another. They ponder all these things in their hearts, and set a watch at the door of their hearts that they may be saved from presumptuous sins, and their "tongues be kept from evil and their lips from speaking guile."

Do you ask are there any such? Yes, there are "seven thousand in Israel who have not bowed the knee to Baal," and they are found in every walk of life. They are the "leaven" who "leaven the whole lump." In every age, in every nation, in every group of institutional life they have existed, and they may be found to-day as centres of constructive activity. These are the true Church. These are the sons of God, who *call* forth and show forth his image here upon earth. They "bless and curse not." They have learned "not to destroy but to fulfill."

We call to you dear Reader, whoever you may be, wherever you may be, to take these thoughts to heart. Practice the constructive activity. "They who live by the law shall know of the doctrine," therefore *live,* earnestly live all the truth you know; you will be astonished to find how much you do know. By using that good it will increase, and soon you will find it easy, find it joyful to "bless and curse not;" to "gather up the fragments that nothing be lost." In so doing you will be centering your own fragments into a wholeness. Power, Wisdom and Love will then fulfill in you the desire "Not to destroy."

The true metaphysician sees only Wholeness, and to such old Proteus freely reveals the way to the golden Hesperian apples.

E. L. K.

THE QUEST.

Sweet Spirituality—
Thou flawless diamond of the whitened soul,
For thee we barter place and pelf;
For love of thee, thou daughter of the Endless and the Whole,
We give Ourself.

Sweet Spirituality—
Pure as the rill in forest deep and vast,
We seek thee, knowing not our quest.
For love of thee, like blind men fiercely urged, we follow fast
The Soul's behest.

Sweet Spirituality—
For thy dear sake, we scale the ladder's rung;
For thee, we roam o'er bog and fen;
For love of thee, we dare the maelstrom mad, and search among
The haunts of men.

Sweet Spirituality—
Thou great and priceless gem of human marts,
Our quest abroad doth illy fare,
Our wand'rings cease, we look within, at last, our heart of hearts,
And find thee there.

BARNETTA BROWN.

THE POWER TO HEAL THE SICK.

The health desires of civilization are kept in being by the memory of a healthy state. The seeking after health is a search after something lost, a something that was but is not, a something that is valued by reason of its absence. Let those deny it who choose, but the fact remains, that the nearer we approach to nature the healthier we become, and the nearer we are drawn toward the environs of the civilized state, the more healthless we apparently are.

Primitive states of societies possessed no doctors, but it had plenty of diggers. When man turned his attention from useful labor in order that he could accumulate what he could not use, healthy industry was neglected, and the diseased condition of society was produced. As the ravages of disease made inroads upon the state, the power of the intuitional healer became known, and this power becomes intensified as the scourgings of disease are extended.

Few of the practicing physicians place much reliance upon the teachings of their professors when facing some phase of complex disease. The cramming of the student gives way to the experience and intuitional powers of the man, and it is by a blending of the intuition and experience that all success in the field of disease treatment has been obtained.

The child of nature is filled with intuitional faculties, and the nearer the children of civilization approach to the nature plane, the greater will their intuitional powers become. Where mankind delegates its considerative and sympathetic forces to others, it will cease to be affected by the good forces that have been given away. It therefore follows that, whenever the full dependence of the individual is placed upon a doctor, the healing power of all such dependence becomes *non est;* and before turning upon the great highway, and

retracing one's steps toward the old domicile of simplicity and natural life, it will be necessary for all to obtain a return of the old independence that has been sacrificed.

The health desires of civilization have been directed toward drugs, bleeding, vaccination, vivisection, serum-therapy, and reckless surgery,—with what result? Are we a healthier race than those immediately preceding us? Assuredly not! Sanitation has to some extent dragged order from chaos, but all scientists recognize the disadvantages that are still associated with sanitary endeavor. In the matter of sewage disposal we are engaged in robbing the land of nutriment, polluting the water-ways, and wasting much effort in producing a water supply that is wasted in the flushing of drains and sewers, so that waste and pollution may go hand in hand; and, from this waste and pollution of the civilized states spring all of the want and disease that exist.

Simplicitarianism guides humanity back to the old, simple life upon the land. It seeks to establish the gospel of contentment in the soul of the weary worker, and by leading toward the affinities of nature, attend to the health desires of civilization by preventing the great waste of energy, happiness, and opportunity that now takes place. The power to heal the sick is a something that is ever associated with a good health state. A physician who is always in a depressed, or sickly condition, will never succeed, simply because he requires all the strength he possesses to find himself, and has nothing left to be imparted to his patients. A full store of magnetic force can only be maintained in the best possible state of health, and where this does not exist, neither physician nor patient will be satisfied with the results obtained. Like ever produces like, and the weak mind cannot produce an effect that is different from its own state; and this will account for the many failures among physicians.

The power to heal the sick is still with us, the brotherhood of healers is still as numerous as ever, and the men or women who are endowed by the All Wise, with the healing faculty, must bring their talent out into the light of day, so that its worth may be shown unto men, and its force applied to the eradication of suffering and misery wherever and whenever possible.

The laying on of hands is an old ceremony; but springing as it has from the aged patriarch blessing his children, the thrill of joy passing through the frame of the man or woman

being blessed, undoubtedly led to its adoption by the priest in the hour of death, or when a young acolyte was being received into the fold. The action of the laying on of hands induced the magnetic flow, *the impression*, and this healing force exists wherever the spirit of truth and sincerity is found within the soul of the mother, the sister, the father, the son, or in the hearts of all who have dedicated themselves to the work of going about doing good.

—*The Nature Cure.*

SMALL-POX NOT A DREADFUL DISEASE.

The report of the United States Health and Marine Service presented the number of cases of small-pox in this country from December 28th, 1907, to June 5th, 1908, as reported to the Surgeon-General. Between the dates thus given there were 20,731 cases of small-pox and but fifty deaths. This is one fatality to every 415 cases.

It was in the open country rather than in the big cities that the disease attacked the greatest number of people. New York had but 629 cases and no deaths; New Jersey had but two cases, of which neither was fatal; Pennsylvania had but ten cases and no deaths. Massachusetts had thirteen cases and five deaths, all the latter being in Fall River.

In what are called the agricultural States the figures are larger. California had 582 cases and three deaths; Illinois had 1,734 cases and not one fatal; Indiana had 1,213 cases and three deaths; Kansas, 2,261 cases with three fatalities; Michigan, 965 cases and three deaths; Minnesota, 5,199 cases and six deaths; North Carolina, 977 cases, and one death; Texas, 1,611 cases and one death; Wisconsin, 658 cases and one death.

That small-pox need no longer be considered a dreadful disease, can readily be perceived. The deaths occasioned by it are fewer in number than those caused by others which are less feared. Indeed, there has not been justification for the fear which many have entertained. Even in seasons in which the complaint was epidemic, the number of deaths from all causes aggregated together was less than in other years.

The disproportionate number of cases in agricultural States is explained by the presence of immigrants and immigrant trains. When these trains are unloaded and cleared out small-pox often breaks out; and in those States where large bodies of immigrants make their homes, the disease becomes epidemic, at frequent intervals.

In Europe and Asia, small-pox is more common and fatal. In Egypt between November 4th, 1907, and April 19th, 1908, there were 937 cases and 43 deaths. In Japan, which is sometimes exploited as surpassing the United States in hygiene and sanitation, there were 24,177 cases and 3,115 deaths; in Russia, 1,316 cases and 744 deaths; in Italy, 1,502 cases and 744 deaths; Great Britain had but sixty-one cases and eight deaths.

Yet it is boasted that in Europe the means for dealing with small-pox are more thorough and scientific than in the United States. Manifestly other causes than what are included in treatment, operate to produce this difference. Doubtless the best safeguards consist in good habits and the spending of much time in the open air. It has been demonstrated that exposure to sunshine will exterminate the "germs" of disease, and no infective virus can retain potency long in atmospheric air.

ON TEMPERANCE.

Every virtue despises every thing of a mortal form or nature, but chiefly honors the immortal. But this is especially the serious purpose of Temperance, holding in contempt the pleasures which nail the soul to the body. * * * For how does Temperance not make us perfect, banishing wholly from us the imperfect and passionate? * * * the excessive domination of the passions does not permit men to be men, but draws them down to the irrational nature, and the brutal and the lawless. But excellent order or rightness of conduct restraining the pleasures within proportionate bounds preserves both families and cities. * * * Moreover, it brings us near in a certain respect to the form of the Gods.

The foundation, therefore, of Virtue, as Sokrates said, is the mastery of sensual pleasures; and Temperance is viewed as the ornament of all goods, as Plato affirmed. But this Virtue is the stability of the best habits, in my opinion. Hence, I affirm with absolute confidence, what is really acknowledged, that the beauty of Temperance extends through all the virtues, and unites all the virtues in one harmony, infusing in them due proportion and union with each other.

Temperance being therefore of such a character supplies assistance to the implanting of the other virtues; and when they are implanted gives to them a perpetual security.

The constitution of the seasons of the year and the blending of the elements with each other preserve a harmony or accord most beautiful and temperate. And all this on account of the character or order of the most beautiful measures (proportions), is called cosmos or universe.

I affirm therefore the same things about all the powers of the soul, viz., the symmetry or due proportion which they have to each other, the arrangement of spirit, desire and reason, according to the rank appropriate to each. And of these the division of that which rules and is ruled being seasonably or rightly made in that which is fitting, Temperance will be multiform.*

To *die* differs from *to be dead,* as the transition differs from the resulting condition, the former being the act of Emancipation, the latter the consequent Freedom.

—*Geddes.*

PROSPECTIVE COUNTRY BOARDER.—"Is the water you have here healthy?"

LANDLADY.—"Yes, sir; we use only well water."

—*Boston Transcript.*

*From Iamblichus. Translated by Thos. M. Johnson, Editor of "The Platonist."

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

DOCTOR ALEXANDER WILDER.

At 10.30 P. M. on September 18, our valued friend and coworker on the editorial staff of THE METAPHYSICAL MAGAZINE passed to his future home beyond the field of physical labors.

Although in his eighty-sixth year the learned and genial doctor was as keen in intellect and almost as active as regards his really marvelous fund of knowledge of the affairs of the entire world, as in any of the past years of his active and energetic career.

In these and kindred ways Doctor Wilder hardly had a second in the world, and his passing means almost an irreparable loss in many intellectual ways.

Although his connection with this Magazine was with him a side-issue—his office being the gathering and submitting of miscellaneous matter for selection and approval, and the preparing of original essays, with which our readers are familiar, he always maintained a marked interest in the work undertaken and a strong personal desire to see it succeed.

The following is probably the last letter that Doctor Wilder wrote. It was penned in his usual hand and as vigorous, apparently, as any of past years. He had passed to his long home before it was received.

Newark, September 18.

DEAR MR. WHIPPLE:

I return proofs. They are so remarkably clean that they confound me.

I like that paper on Byron. I would not have ventured on

such a thing, fearful that it might not be the thing; but this writer has faced the matter like a man, nobly and to the mark. With such an article, the September number ought to take, wherever it goes.

In regard to this book of Ritchey's—shall I write it as a rather long review, or an article, somewhat like this one on Byron? I would prefer to make a good long paper of it, but defer to your wishes.

Perhaps when I get the book read through I may form a mind of my own; but even in that case, if you have a liking I will like to conform to it.

Regards to all.

Yours truly,

A. WILDER.

The New York *Herald* of September 20 gives the following very accurate information:

DR. WILDER, TWEED ANTAGONIST, DEAD.

JOURNALIST WHO PUT BIBLE INTO SIX LANGUAGES HELPED TO OVERTHROW "BOSS."

Dr. Alexander Wilder, who was a member of the Anti-Tweed Board of Aldermen in 1872, and who later became known as a writer upon political, literary and philosophical subjects, died Friday night in his residence, at No. 96 South Eleventh street, Newark, N. J., at the age of eighty-five years.

Dr. Wilder had lately been engaged upon a translation of Plato's works, which he intended for distribution among his friends. He had translated the Bible into six languages and had to his credit a great deal of other literary labor.

He was a member of that Board of Aldermen which took office January 1, 1872, when it was resisted by the old Board of Aldermen, to dislodge which the courts were called upon. It was at a meeting of the new Board of Aldermen that Abraham Lawrence delivered the speech in which the doom of "Boss" Tweed was forecasted.

Dr. Wilder served through the exciting year in which Samuel J. Tilden's civil suit for $6,000,000 brought against Tweed precipitated the investigation which ended with Tweed's sentence to prison. The so-called "Court House jobs" and other cases of corruption were looked into by the Aldermanic body of which Dr. Wilder was a member, and in which he joined with those Aldermen who were opposed to Tweed and the "Tweed ring."

Dr. Wilder was born in Verona, Oneida county, May 14, 1823. He was graduated from Syracuse Medical College in 1851. From 1858 to 1871 he was on the staff of the *Evening Post,* serving during a part of that time as legislative correspondent at Albany.

Dr. Wilder removed to Newark in 1873 and devoted himself to literary work. He became associate editor of the METAPHYSICAL MAGAZINE and a frequent contributor to the *Platonist Magazine.* He wrote extensively upon the doctrines of Plato. From 1846 till 1907 Dr. Wilder wrote many works treating of philosophy and medicine.

Because of his unusually sound knowledge of Latin and Greek, Dr. Wilder was enabled to take the lead in many philosophical discussions which were founded upon the works of the ancients, and throughout his literary life he was held in high esteem by students of philosophy.

DOCTOR WILDER IN 1856.

Mr. Davis' Recollections of Alexander Wilder as a Walking Encyclopædia.
A Man Who Looked as Wise as Lord Thurlow, and Knew as Much as Macauley.

At Como (Whiteside county) in the last week of September, 1856, was held the first Teachers' Institute I ever attended. Due notice was given in the Sterling papers. It was conducted by Alexander Wilder. He was a stranger in the West, and we all felt like asking:

"Who is Alexander Wilder?"

On looking up his history we found that he was from the State of New York, a graduate of medicine in 1850, editor of the N. Y. *Teacher* in 1856, and that as an educator he had been invited to come to Illinois and give the natives the benefit of his superior wisdom. He was qualified to do so.

Wilder was certainly one of the readiest fellows I ever saw. Never at a loss. He seemed to have read on every subject that came up. No matter what the question was, he had the information. History, political science, geography, education, government, every thing in the domain of human knowledge was at his tongue's end. In short, he was what is called a "walking cyclopædia."

Washington Irving has represented Ichabod Crane, the Yankee schoolmaster, as tall and lank, with long arms and legs, his whole frame loosely hung together, clothes baggy, and a general air of careless awkwardness. But this was a decided difference. Crane was at the mercy of any one who chose to scare him. Wilder was a match for all comers, ready to take the field against an army of antagonists. A host in himself.

A little incident: Some one urged that the sessions be opened with prayer, but Wilder, somewhat embarrassed, acknowledged that this was an exercise for which he was not prepared. However, the repeating of the Lord's Prayer in concert satisfied every one and relieved the director.

HIS EVENING LECTURES.

The sessions during the day were occupied with the common school studies, but the nights were devoted to talks on a variety of topics by Wilder. As he was a doctor physiology was a favorite theme, and he made it very entertaining. He used no notes and talked like a book, freely and fluently, to the audiences that assembled in the little brick church.

Nearly every face at that early Institute has disappeared. How plainly they all come before me. M. H. Kelly, Ephraim Brookfield, Simon Wright, C. B. Smith, John Phinney. The latter is the only teacher of the old set left. Deacon Deming

was the County Commissioner, and the teachers' certificates were written on foolscap after the style of a promissory note.

As may be supposed, Wilder was prepared to take an editorial chair anywhere. He had charge of the College Review, and from 1858 to 1871 was on the staff of the New York Evening Post. He is associate editor of The Metaphysical Magazine and a contributor to a number of periodicals. In 1871 he was elected alderman of New York on the anti-Tweed ticket.

His published works are numerous, such as Ancient Symbolism and Serpent-Worship, History of Medicine, Later Platonists, Life Eternal, Ethics of the Zoroasters. He has been for eight years professor in medical colleges.

From the Sterling (Illinois) Evening Gazette, W. W. Davis, Editor.

PRIMITIVE CHRISTIANITY.

Professor Hoffding of Copenhagen remarks: "The morality of primitive Christianity was determined by the ardent awaiting of the second immediate coming of Jesus. * * * The result was that men ceased to consider terrestrial and human conditions. Civilization, conduct in temporal circumstances, the life of the family and the State, in art and in science could have no immediate value, no positive significance. A state of expectation, inert but intense, was the essential condition of the soul. The Kingdom of God was not to be realized by long effort, upon the solid ground of nature and human life, by the discovery and production of objects of value. The only important thing is to be ready to receive him when—and that in their own generation even—he should appear in a supernatural manner in the heavens. Such preparation was all that mattered. Consequently what need of change in the actual circumstances of life? It was better for men to refrain from marriage, and to abstain from giving their daughters in marriage; why should the slave seek to free himself? None of these things were worth attention, for they belonged to the order of things that would soon pass away."

JESUS CHRIST NOT A JEW.

At the International Historical Congress, recently held at Berlin, Professor Haupt of Baltimore created a vivid sensation, amounting almost to alarm by his argument on the question: "Was Jesus a Jew?" He boldly answered: "No; he was not. First of all, Christ was not born in Bethlehem according to early Christian tradition, but in Nazareth. That 'taxing' which took Joseph to Bethlehem was levied eleven years after Jesus was born. It was improbable that he was a descendant of David, but far more probable that he was descended from Aryan colonists of Galilee. Indeed it was possible that his genealogical tree if traced far enough might make him a lineal descendant of Zoroaster."

In the fierce war of words that broke forth at this the leading German expert declared it impossible to decide scientifically whether Jesus was a Jew by race. The point of importance was that he was a Jew by religion. The dissension culminated at this point.

WIDOW-BURNING IN INDIA.

When the British East India Company forbade the practice in India of burning widows with the bodies of their dead husbands, the whole country from Cape Cormarin to the Himalayas rose in protest. The danger of revolution was imminent, and the Government gave up the attempt. The Brahmans insisted that the practice was authorized by the Vedas, and Manu, and the people accepted their statement. Even the widows themselves were in favor of the custom. A widow in Hindustan is in the condition of an outlaw, and to be burned alive was less wretched than to live. Finally Professor Wilson took the matter in hand. He was a thorough scholar of the Sanskrit language. He found that the Brahmans had corrupted the text of their Sacred Scriptures. By changing a letter in a word, by a single mark, the word *agre* or birth became *ague*, or fire. But the *Yajur-Veda* has this text: "Aside, O woman! do not lie down any more beside the lifeless corpse; return to the world of the living

and become the wife of the one who holds you by the hand and is willing to be your husband." It having been made a capital offense for a Vaisya or a Sudra to read the Veda or hear it read, the deception was not detected.

ANCIENT PUBLIC LIBRARIES.

The public library of Alexandria was founded by the Ptolemies. It was burnt by order of the Caliph Omar A. D. 641.

The first public library of Rome was founded by Asinus Polio; the second, which was called the Palatine, was founded by Augustus.

According to Gibbon, the royal library of the Fatimites of Egypt contained 100,000 manuscripts, splendidly bound. This writer also states that the library of the Ommiadës of Spain contained 600,000 volumes, 44 of which were catalogues. There were seventy public libraries in the Kingdom of Andalusia.

SUGGESTED UNITING OF CREEDS.

Professor George W. Knox, of the Union Theological Seminary, New York, declares that there exists a strong tendency toward sweeping aside the distinctions of the Christian creeds. "It is a small matter now-a-days," he says, "for different denominations to meet at a common service. Denomination does not look upon denomination with askance. Why should men who believe the same thing stand apart?"

The only Christian unity worth anything, he remarks, is an imitation of the life of the founder of the Christian religion to suffering humanity. "It is a little matter whether we know his name or his nature."

We cannot have progress unless we have security; we cannot have security unless we have respect for law and order; we can not have that respect if administration be bent by caprice, or the powers of government be corrupted to serve a favored few. —*Gov. Hughes.*

The world that I regard is myself; it is the microcosm of my own frame that I cast my eye on; for the other I use it but like my globe, and turn it round sometimes, for my recreation. * * * That mass of flesh that circumscribes me, limits not my mind. That surface that tells the heavens it hath an end, cannot persuade me I have any. * * * Whilst I study to find how I am a microcosm, or little world, I find myself something more than the great. There is surely a piece of divinity in us; something that was before the elements, and owes no homage unto the sun. Nature tells me, I am the image of God, as well as the Scripture. He that understands not thus much hath not his introduction or first lesson, and is yet to begin the alphabet of man.

—*Sir Thomas Browne.*

No man can serve two masters, and few can master two servants.

It is all right to follow your inclinations if they are going the right way.

THE BEST MAGAZINE.

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical. Nothing else fills this want.

The active support and assistance of *every friend* is urgently needed to bring it to the notice of those who would appreciate it. Its publishers will be grateful for any such assistance in increasing its circulation for the general good.

ON THE NEWS STANDS.

THE METAPHYSICAL MAGAZINE is for sale by newsdealers everywhere. If not found on any news stands or in any depot or ferryhouse, please notify the publishers, giving the name and address of the newsdealer, and steps will be taken at once to have him supplied. The Interborough News Delivery Co. is General Agent, and the Magazine is returnable.

BOOK REVIEWS

THE PHILOSOPHY OF FRIEDRICH NIETZSCHE. By Henry L. Mencken. Cloth, 325 pp., $2.00 net. Luce & Company, Boston.

Mr. Mencken begins his work with a biographical sketch of the philosopher, follows his development along the line of his violent protest to the culmination of his reasoning in what he called "the superman." Many extracts are given from critics of Nietzsche's philosophy which together with the author's work lead to the conclusion of the closing words of the book: "He forgot his own maxims and so thundered against himself."

THE AGE OF MENTAL VIRILITY. By W. A. Newman Dorland. Cloth, 229 pp., $1.00 net. The Century Co., New York.

This is an inquiry into the records of achievement of the world's chief workers and thinkers and the author has made an earnest investigation of these records. He is convinced that the acme of mental activity lies between forty and fifty. Dr. Dorland has put into valuable tabulated form the records of four hundred men famed for intellectual activity upon which he bases his interesting conclusions. A most interesting chapter, entitled *The Duration of Mental Activity,* groups together some astonishing facts, which go to show that "many of the finest achievements in business, statesmanship, literature, and in all activities, have been wrought by men long past sixty." The author further states that "the sixth decade of life has been most prolific in human achievement, and may well be designated as the age of the masterwork."

The book is well worth reading and will be found both optimistic and stimulating.

THERAPEUTIC DIETETICS, or the Science of Health Foods and Their Medicinal Values. By Norton F. W. Hazeldine. Cloth, 147 pp., $1.00. Published by the author, Principal of the Venice Health School, Venice-on-Sea, California.

An interesting little book upon the subject, and is the result of many years of investigation in Oriental countries and of actual practice in this country by Mr. Hazeldine.

THE RELIGION OF THE VEDA. By Maurice Bloomfield, Ph.D., LL. D. Cloth, 300 pp., $1.50 net. G. P. Putnam's Sons, New York and London.

In this book are given six lectures which were delivered by the author during the fall and winter of 1906-07, under the auspices of the "American Committee for Lectures on the History of Religions." Mr. Bloomfield calls attention to the "Profound hold of religion upon the Hindu mind," and how it penetrates every fibre of the people's life. He gives a carefully condensed and very interesting history of a 3,500 years' growth of ideas into the present "pantheistic and pessimistic religion of the Upanishads." He pays but little attention to the features of ritual, and of priestly government, confining himself quite closely to the evolution of the thought, which is the true thing. On page 25 we are told "Vedic literature, in its first intention, is throughout religious;" and on the last page, 289, we find as the summing-up of the intervening pages the following: "The soul knowing at last that it is *brahma*, namely, truth, sunders the chain that holds it captive through transmigration to the world, namely, illusion." "This is the salvation of the Hindu, namely, the perfect knowledge that the soul of man that dwells in him is the unpolluted, not to be polluted, serene, holy, eternal, blissful, divine self—the atman, or brahma." On the way to this conclusion the reader has been carried through a somewhat extended comparison of mythologies, and is introduced to the opinions of some great students. Outside of other interest the book would be valuable as one of reference in pantheistic mythology. A wonderful monism has grown out of a reverent polytheism through pantheism.

PUBLICATIONS RECEIVED

AN OCCULTIST'S TRAVELS. By Willy Reichel. Cloth, 244 pp. R. F. Fenno & Company, New York.

THE REALM OF LIGHT. By Frank Hatfield. Cloth, 430 pp. Reid Publishing Company, Boston, Mass. Arthur F. Bird, London, England.

THE
METAPHYSICAL MAGAZINE

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PRINCIPLE AND ITS EXPRESSION.

Principles are divine entities. Of that we are assured. They cannot possibly be anything less than this and operate with the force or the goodness which we continuously see manifested in their action. Only ultimate truth can produce some of these grand results.

A "divine entity" is so far above any of the phases of experience with which we are familiar in daily life, or with which we can gain any conscious contact through the senses or any of their instrumentation, that we must always have some manifest expression of its operating activity in order even to recognize it. This expression comes to us in the form of what may be described as Subjective Activity.

In itself subjective activity is the ACTUAL SUBSTANCE OF SPIRITUAL REALITY. While it is the principle of life and action, it is also the expression of Being, in the ultimate. It is the PRIMAL ENTITY of all that has being, and the chief element of life on every plane. It is the one eternal force of the universe. When we realize this mighty truth we shall be likely to take more pains to study real activity in the universe as well as in our own lives. A proper study of this important element will greatly multiply our efficiency in handling all the other subjects of life.

As an entity this mighty force of subjective activity is always with us. We recognize it in all these activities of life which are too fine to be understood in external thinking. Such activities seem incomprehensible because the senses and sense-thinking do not clearly interpret them.

The real activities of being, those that constitute the

power to live, to know, and to do, are invariably subjective. They are immersed in this great sea of subjective activity, and come before consciousness whenever we exercise the higher faculties of spiritual comprehension sufficiently, or suitably, to bring response from its high and fine modes of operation.

The five senses give us no suspicion of this activity; but perception, rightly exercised independently of the lower faculties, always makes it evident and clear. Having recognized it as a feature of being, we incorporate into our understanding the modes, methods and laws of action which proceed so directly from its fundamental principles, and aim to apply them in the life of experience and progressive growth. Then we are ready to realize its possible uses. Subjective Activity is the basic principle of all being, life, intelligence and understanding. Without this and all of its real forces constantly available, the world were a blank and the universe dead.

First there is Being, fundamental to all that is; but in this external life we cannot directly recognize it. As principle it must have its expression. That is our need and requirement. All actual requirements of human life are adequately met on the plane of principle, if we attune our consciousness to its laws. The first expression of fundamental being is subjective activity. Acquaintance with this element of life, makes Being known to us here, where direct inspiration is labored and rare.

The very first expression in the universe of this fundamental entity of life, subjective activity, is Mathematical Principle. This is the principle of exactness, quality, perfection, completeness, permanence, wholeness. This, in itself, contains the eternal force of action necessary to make it the fundamental manifestation of all the real life-activity of the universe.

While subjective activity, the divine life of Being, is an object of perception only, mathematics is an active entity that can be examined in pure reason. Such examination may be made through a suitable use of the mental faculties, combined with a spiritual comprehension of these higher ideas

which directly express principles in modes of action that can be understood.

Mathematical principle, therefore, is the pure image of subjective activity. It is the manifesting medium; the necessity of intelligent life. In this fact rest all of those innate qualities of changeless wholeness which all the people of the world are compelled to recognize; for the mathematical principle is universal in all of its operations, and changeless in its reality, even to the very ultimate. If mathematics could change, the heavens would fall, necessarily, for there would be no foundation for permanence in any phase of life, action or substance.

Indeed, there is no attribute of reality, of truth, or of the infinite all, that is not a fundamental feature of mathematical principle. No attribute of character or quality that is not already contained fundamentally in the *nature* of mathematics can possibly enter the conception of man.

At first sight this seems a strong statement; but examine it impartially. It will stand every test. If this were not a fact, mathematical principle could not be the manifesting expression of subjective activity, which it certainly is. Without the other as a complement, neither mathematical principle nor number could be. The absence of one would make the other impossible.

Mathematical number, which is mathematics proper, is the foundation of the *operative action* of mathematical principle. The principle expresses itself in number. The principle is whole and perfect; therefore number must be all-inclusive. The ONE of number is known as the unit of mathematics; and this unit contains the whole of the entity, mathematics.

Both of these important factors in life and being receive all of their operative power from subjective activity, which is the fundamental life of the universe. To understand either one of these realities—mathematical principle or number, we must know the other equally well; and to comprehend them aright we must know the nature of the pure entity, SUBJECTIVE ACTIVITY.

The action of numbers brings before the understanding the nature of mathematics; and the character of mathematical law demonstrates the real nature of mathematical principle. These two, number and mathematical principle, when properly understood together show the necessity and thus prove the absoluteness of subjective activity; for without this vital force as a living principle, neither of these two great laws of manifestation could exist. Mathematical number is the internal *first expression* of mathematical principle. The two are inseparable. One stands as principle, the other operates as its natural expression.

Mathematics itself, or mathematical number, is of course entirely spiritual and will endure forever as it now is. Nothing whatever can change it an iota. It yields its nature to no man's selfish manipulation. It is absolutely just to all individuals at all times and under all circumstances. Nothing ever disturbs its even equality or leads it to vary from justice. Mathematics always has been all that it now is. There never were any other conditions or circumstances under which it might act; such would be impossible. Its nature is changeless. It is whole.

Use mathematics wrongly, ignoring its principle, and you will break yourself over its ever-turning wheel of just equality. There are no successful ways by which to trangress mathematical law. Every such attempt ends in disaster to the transgressor. On the contrary, if you work with it intelligently, with understanding, you will soon have the forces of the universe at your command. No known power can change the relation of principle to its expression, or overreach the natural operation of the law in such things.

The exactness of mathematical number, then, is humanity's greatest blessing. It is something real in this world of illusion; something actual that can be recognized and dealt with through the usual instruments of observation and experiment. It is an entity, therefore, that can never change, either in its nature or in its relation to any of the circumstances of life, and that is capable of being known.

Mathematical form, which is Geometry proper, is the full

and complete medium for the expression of structural mathematics on the plane of number; as also for the manifestation of mathematical principle in the external thinking realm and in the world of objects. That is to say: Through form principle becomes manifest in structural ways; or in the combination of principles of action into constructed form which conveys the ideas that rest back of the action generated; while through number the principle is manifest to the mind in its mode of thought. When complete and accurate, geometrical form always manifests the perfect nature of mathematical principle.

Geometry, therefore, is the *second* and external expression of the true mathematical principle, which itself is the first outward proceeding of SUBJECTIVE SPIRITUAL ACTIVITY—the substance of reality.

First, there is Reality; and this in the state or condition known as activity, is Being itself. The reality is principle and *subjective activity* is its expression.

Next, Subjective Activity is principle, and *mathematical principle* is its expression.

Then Mathematics becomes principle and *number* its expression.

And finally Geometry may be considered as principle, and *geometric form* as its true expression.

Thus the definite law of operative action, working through principle and its expression, inheres with all subjects.

In its essence geometry is purely spiritual, because of the everlasting changelessness of all of that which goes to make it an entity and give it its place in the universe. Both its principle and its right expression belong to the same realm of spiritual activity.

Geometry, therefore, possesses and will retain forever all of the absolute qualities of the substantial reality of its nature. From the beginning it was a spiritual entity possessing specific qualities for the external manifestation of number. For all time it will remain the same as it was created by Infinite Intelligence, as a suitable mode of expression of mathematical principle to the mind on its various planes of study and experiment in its search for truth.

If we would succeed in the use of geometry to aid in solving our problems, we must work with it as we find it. Its principles of constructive action are inviolable, and there is no other or different geometry.

Build contrary to its constructive principles and that which you erect will fall under its own chaotic momentum. There is no evading this law. The seeds of destruction rest in the ignoring of the principle and the consequent losing of the force of the expression.

On the other hand, all work done understandingly with any of these wonderful forms impresses the mind in the most substantial way, with the perfection of the action represented by them, and yields a lesson of absolutism that cannot be equalled in any other way.

Geometry is the *second* expression of MATHEMATICS, but it is the *first* expression of NUMBER. All of its forms are absolutely mathematical. It exhibits mathematics through the medium of form, reaching the mind through the mediums of first, the eye and the sense of sight; and second, the understanding, by means of its appreciation of principle.

MATHEMATICAL PRINCIPLE has its being in subjective activity; subsists in number; and exists in mathematical form, which is known as geometry.

There is no activity of the mind sufficiently real to hold our attention, that does not contain all of these principles of action in being and in life. Number and form constitute the expressive modes of human life. Nothing whatever can be produced on this plane without them; and no right act can be completed outside their realm of action.

The basis of form is number.

The basis of number is mathematics.

The basis of mathematics is mathematical principle.

The basis of mathematical principle is subjective activity, the eternal life of divine being operating through infinite intelligence.

Each of these is entirely dependent upon its basis for being and for existence.

The expression always proceeds from its principle, and gathers all of its powers and qualities from it. Since the principle is fundamental it must contain within itself all the activity that is to be expressed by any manifesting medium. No more can be expressed by any operating force than is inherently contained within the principle.

The sequence of Principle and Expression must always stand as the most definite law of existence. Without this, carried forward in every mode of action, activity of any kind could only end in chaos. The beneficence of this divine law is almost beyond human comprehension; but the statement is true and the law is universal.

The foundation of number is ONE; therefore One is the fundamental number of Mathematical Principle. Consequently, there is only one Principle. That one is fundamental to all operative principles of activity.

In mathematical principle there is no duality. It contains no opposites; no contending qualities; no good and evil; no right and wrong. All is forever ONE. That one is whole and unchanging. Its action is eternally right because real, and it offers no suggestion of anything not right or such as could be named wrong. "Wrong" is a term that we seem to conceive while thinking of limitations. But there are no limitations in mathematics.

The absolute wholeness of mathematics is the permanent representation of fundamental principle. It is operative in the various features of personal life and individual experience. It is always present in all plans and purposes—persuasive, even compelling, as to the final results of action implanted through personal desire. The element of wholeness cannot be permanently avoided. It must be reckoned with in every problem of life, or something will be missing and loss will be sustained. Wholeness is a factor in every activity of life.

In its subjective nature, geometry is form; but objectively it takes on shape, for the purpose of illustrating truth in terms that the senses can recognize. If the true spiritual nature of geometry be adhered to by the mind, it will be more useful in this external life.

In this way its double function appeals both to the psychic faculties of the mind, and to the senses in the necessary processes of external investigation.

Mathematics rests entirely upon principle. It is the only exact science. Through the study of the material model, the spiritual form and even its substance may be comprehended and its principle understood.

In itself mathematics is whole, all-inclusive, perfect and ultimate in all ways. Its direct and legitimate branches include everything that can be conceived as necessary to construct a universe, and maintain life within it. All these things rest on ideas and every actual idea is mathematical in construction.

Ideas become scientific in proportion as they are mathematical in construction and endowed with its activity. If a thing be exact, it is mathematical in its nature and spiritual in element. Outside of mathematics there is nothing exact.

All that anyone can do toward producing exact science, true philosophy and perfect religion, or evolving right theories, is to make them strictly mathematical in all ways. Then they will be true, pure, real and everlasting.

No other element than mathematics is so important in the construction of science, in the evolving of philosophy or the building of a religion. Any lack of exactness destroys all scientific value and all philosophic character. Then religion vanishes. Without a mathematical understanding we cannot construct a true religion.

There is only one Mathematics, and that one is indestructible. There is nothing in existence that by any exhibition of power is able to injure it. Mathematics is REALITY. Nothing has derogatory power over reality. Its power is real, therefore ultimate, all-inclusive and satisfactory. It occupies the throne of true understanding. There is no being that can overthrow it.

Mathematical Principle is truth itself—the vital essence and exact likeness of subjective activity, pure and perfect in its essence and in all of its processes.

Subjective Activity is the infinite right of action and the

eternal good of purpose in action as recognized in the all of reality, operating in absolute ways in the substance of the life of being. Mathematical principle puts it into spiritual bodily form, for spiritual recognition by Intelligence and for definite use in life.

Mathematical principle is also the subject, of which geometrical form in its psychic state of action is the manifesting entity and in its corporeal character is the object.

The relation that can exist between the subject and its manifestation, on either of these planes, determines the power of the operative force; for both factors, working in harmony, are essential to successful application in any field of endeavor.

The activity of the principle determines the character of the subject and this, in turn, establishes the action of the object.

The relation of the object to the subject is that of expression to its principle. It varys with the plane of its manifesting action, somewhat as follows:

On the lowest or most outward corporeal plane the object becomes a sensuous function of the mind, and relates to the plane of the physical thing itself; but even here it exhibits its geometrical form and mathematical proportion.

On the next higher plane—the plane of number, mathematical calculation and measurement, the related activity is expressed as intellectual faculty.

On the still higher plane where mathematics is recognized as a scientific reality, the activity becomes a spiritual knowing of laws and entities. Here the true relation that always exists between mathematics and geometry is the foundation of all action.

When the objective appearance intelligently turns to principle as the source of all its action, the activity itself becomes pure perception. Then the object is lost in the subject, which contains the wholeness of its being; and the form ceases to hold the attention of the intelligence, while principle itself rules in action.

LEANDER EDMUND WHIPPLE.

THE CHARACTERISTIC ASPECTS OF PLANETS.

CONSIDERED METAPHYSICALLY.

The Hindu philosophers recognize the two-fold activity of matter, viz., evolution and involution. Evolution consists in differentiation and the last point of involution is the undifferentiated state called also potential existence. The attempt to understand the potential state has always failed as it is the unmanifested state of existence devoid of all differentiation.

The potential existence of mind during dreamless sleep, and the potential existence of the oak in the acorn, are illustrations which will give some idea of the potential existence of the universe. Literally speaking it is the sleeping state of the universe when all activity as known to us ceases and matter and mind reach a homogeneous condition. In the absence of duality, which consists in action and reaction, the attributes become potential and reach the unmanifested condition. It is the unknown and unknowable condition of matter and mind where even the instruments of knowledge, such as intellect, etc., are absent.

Take, for example, the instance of *fire*. Fire cut off from its relation to the eye and other objects upon which it exerts its burning and luminous qualities, may be described as *potential fire*. The luminous property of fire is the result of its relation to the eye; and its burning quality consists in its relation to other objects. The qualities of fire, then, become manifest when it establishes a relation to other objects, but when unrelated, fire and its properties become potential or, in other words, become absolute and unconditioned.

In the potential state of the universe the differentiation between the various attributes ceases. The Sankhya philosophers call this stage the "equilibrium of qualities." A better expression for the potential state of matter can hardly

be found in any other philosophy in the world. It simply means that when the last stage of involution is reached all differentiation ceases; organized matter ceases to exist; consciousness becomes potential in the absence of organized matter, such as the brain; and the activity of the qualities, *as we know them,* comes to an end. Such is the *Mulaprakrite* (root-nature) of the Sankhyas, the "Substance" of the German philosophers, the "Noumenon" of Kant. You may call it root-nature or root-consciousness if you like. For both attributes and consciousness lose distinction in the potential state.

The Sankhya philosophy, then, is a compromise between idealism and materialism. Consciousness and matter are the phases of Substance and we can form some idea of substance by our experience of dreamless sleep. The macrocosm should be interpreted by its analogy with the microcosm.

Spirit requires some definite organism such as the brain or the nervous system for its manifestation; no matter whether such organism be simple, rudimentary or highly complex. The manifestation of Spirit in a particular organism produces what is known as consciousness. Spirit unrelated to organized matter is potential, infinite and unconscious, for want of duality. The unconscious activity of nature (root-matter) is simply to put organized limitations upon spirit, in order to produce consciousness (which is an appearance of spirit) on the one hand and to bring about the manifestation of the attributes of root-matter. Law and order are inherent in root-matter from all eternity, according to Kapila, the father of the Sankhya philosophy.

THE SUN.

The primal vehicle of Spirit in which it manifests itself is that organized luminous brain of the universe called the Sun. It is the first-born vehicle of Spirit, the Personal God of the universe.

The Sun is the luminous manifestation of matter, and it is the first-fruit of nature.

The causes which brought the Sun into existence lie behind

him, locked up in the potentialities of root-nature, and every activity of the Sun, material or intellectual, is caused by impersonal nature, in which law and order are inherent, just as law and order are inherent in the human frame during deep sleep.

In Hindu astrological works the Sun is called *Atman,* the individual self. It is the highest conscious entity in the universe,—its very God. Behind it lies the fathomless expanse of nature, where spirit and root-matter are locked up in eternal embrace,—a union which knows no distinction.

The Sun adds vitality or consciousness to the part of the body represented by the sign in which it is at the time of birth. Intuition, instinct and clairvoyance belong to the Sun. The Sun makes that part of the body very sensitive where he is situated at the time of birth; for sensitiveness differs according to the degree of consciousness. Sensitiveness is most manifest when the Sun occupies the night signs. The Sun represents honor, and honor is one of the most sensitive feelings in man.

The Sun and the moon represent the sum total of the attributes and energy of all the planets of the Solar System. Health, wealth, mind, parents, children, religion, wife, power —all these and more are represented by the sun and the moon.

The Sun is the positive side of the moon and the Moon is the negative side of the sun. Their mutual action upon each other in different lunations rule not only the physical but also the mental. The five other planets modify the influence of the Sun and the Moon by their aspects and conjunction. The Sun and the moon control our breathing, so they have a decided first-house influence. They also control wealth.

MERCURY.

Mercury in Gemini represents ordinary intellect; and in Virgo it represents the mind. In its positive side or day-house it is related to the sun and in the night-house it represents the moon. As it is nearest to the sun, it adds individuality to the sun, which, in its general sense, is consciousness.

Each aspect of any planet to Mercury, influences also the sun, and every aspect to the Sun influences Mercury, because they are always situated so near each other.

The aspects of the planets to the Sun produce a deeper influence than their aspects to Mercury. As Mercury is very receptive to the influence of the planets, the channels of its activity are almost infinite. Influenced by a male planet Mercury is male; by a female planet it is female. When influenced by a malefic planet it is malefic; when by a benefic planet, it is benefic. For the above reasons Mercury represents many types of intellect in the world.

Mercury itself, apart from all influences and relations, represents the universal intellect, the intellect of the Sun. Such is the view of Hindu astrological writers. Mercury in a night-house represents the feminine and in a day-house, the masculine intellect. Mercury, when very near the Sun, is most active and when far away from the Sun is most profound. It is, perhaps, the most active and practical planet in the Solar System and its tendency is in the vast number of cases materialistic. Its influence belongs to the second house, i. e., business, money matters, family, etc.

THE MOON.

As the Sun represents general consciousness, so the moon represents the general mind. The Moon is the complement of Mercury, for the mind and the intellect must act together.

The Moon, when unrelated to other planets, stands for the everyday practical mind, apart from feelings and passions which are represented by Venus and Mars respectively.

The mind and the watery fluids of the body of a whitish color belong to the Moon. The mother's milk is a typical instance of the fluids controlled by the Moon. Fluids of a thicker consistence belong to Venus and those of reddish color belong to Mars.

The mind or the Moon is an irrational principle unless controlled by the good aspects of the Sun, Mercury, Jupiter and Saturn.

The Moon, like the ocean which it controls, is always

agitated by disorderly waves of thought, unless controlled by the good aspect of other planets. The good aspects of Saturn make it steady, if Saturn occupies an earthy Sign. Jupiter adds moral order, and the Sun influences the general working of the mind. The good aspects of Mercury make it more amenable to reason.

The young and the full moon denote sensitive minds, for in those days only the ocean is very much agitated by the moon, as is visible by the activity of tides in rivers.

Generally speaking young moons are feebler than strong ones. The Moon represents the personality of man.

VENUS.

The Sanscrit name for Venus is *Sukra,* which signifies the vital fluid. Venus represents unselfish love and feelings. Its counterpart is Mars which represents our selfish passions. Venus means happiness and pleasure on both planes.

The houses of Venus are in sextile relation to Cancer and Leo. Therefore, Venus signifies third-house influence; that is it denotes people with whom we are bound by the ties of affection and friendship. It also denotes prowess and money matters which are also peculiar to the third house, the latter being the opposite of the ninth house.

Venus possesses all the mental characteristics of the third-house, literature, poetry, singing, pleasure-trips, and activity of the feelings. Venus has also the second and seventh influence counting from Aries. Mars infuses the selfish element, else Venus denotes universal philanthropy, charity and benevolence. The love of family expands into love for the whole world. In its higher aspect Venus denotes devotion and the love of God. Weak and afflicted Venus gives birth to sensuality.

Venus is the planet of "luck." It bestows wealth through the ties of affection and love, and also by any Venus occupation. Having a third-house influence it controls musical speech, in which feelings predominate. It is the planet of beauty and all beautiful objects in nature are under its control. Its characteristics are purely feminine. Ruling the

third house it denotes "prowess" whose gauge extends from the ordinary human prowess to that possessed by the *yogis* or Saints.

Mercury represents unripe energy. Venus represents the middle stage; and Jupiter denotes the fully ripe state at a more advanced stage. Mercury signifies the conserved energy of production in the branches of the tree. Venus represents flowers, and Jupiter, the fruits.

In astrological works you will find the moon, Venus and Jupiter all denoting offspring. If the first principles of astrology be fully mastered, the distinction between them will be clear. But unfortunately there is no book treating fully of these first principles.

MARS.

The Sanscrit name of this planet is called "Bhouma," *the Son of the earth;* signifying that it has intimate connection with the earth or land. From Aries it has the first-house and eighth-house influence, and from Cancer and Leo it has fourth-house influence. All the wars waged and battles fought are for the possession of land; and the spilling of blood is its invariable accompaniment. Hence Mars also signifies blood.

The earth itself is a chemical compound; hence Mars has connection with chemistry. It also signifies the weapons used in battles and the instruments used in surgery. The blood ruled by Mars is impure blood; the blood which has affinity with anger and lust. Jupiter stands for purified blood.

In its mental aspect Mars represents passions which have a selfish tendency. Mars denotes excitement in all its phases, unless continued and persistent activity is signified by Mercury and Jupiter in their positive phases, i. e., when they occupy day-houses.

The events of Mars are of a sudden nature and are accompanied with feverish excitement. Weak and afflicted Mars signifies homeless poverty. This "blood and fire planet" always tries to gain its end by violence unless favorably situated or aspected.

The Moon signifies water and Mars blood. The selfish propensity of Mars is balanced by the unselfish feelings of Venus. The one denotes self-aggrandisement and the other unselfish love.

In one word, Mars represents the picture of a battle-field and Venus, a marriage procession. The characteristics of the battle-field are the symbols of Mars, viz., the excited blood, the sound of trumpets, the fighting soldiers, bloodshed, fire, slaughter, the dead and their property on the battle-field.

The characteristics of Venus are the symbols of marriage; viz., the emotion of love, the gay procession, flowers, scents, music, friends, feast, and the smiling face.

JUPITER.

Jupiter, the largest planet in our system, represents *order*. It is, therefore, allegorically called the ruler of heaven. In Sanscrit it is called the *minister*. Venus is also called "minister," but she rules our temporary concerns. The field of Jupiter is wider and it rules our moral and spiritual activities. It is the planet of law and management. It is a golden mean between the extremes, Mars and Saturn, both of which, if weak and unaspected by benefics represent *disorder*.

Order and disorder are the two poles of our universe, and the one is the complement of the other. Take away "disorder" and "order" will then have only a potential existence, beyond the range of manifestation. Take away from the world what is "Vice" and "Virtue" will be reduced to nothing. These things are relative and one is the complement of the other. If we do not think one of them, the other does not appear to us. The Solar System is a unity, in the same sense in which the body is a unity, in spite of its different organs and functions. God is the synthesis of the Solar System, the element of order and harmony preponderating in Him.

Largeness and power are the characteristics of Jupiter. In the human body, it represents the thighs and the larger glands of the body, such as the liver. It rules the large and

important affairs of life, such as money, offspring and religion. This planet represents the fatty element in the human system, as well as pure blood. When in a day-sign it is one of the most active planets. In a night-sign, if strong and unafflicted, it represents help from charitable institutions, through sympathy or benevolence, or in a quiet way.

Jupiter always expresses itself through the sign in which it is placed at the time of birth. For instance: in Aries it contributes to the intellectual faculties; in Tauras to the feelings; in Gemini to great undertakings and attainment, etc.

Jupiter has a purifying influence in the mental or physical sphere, wherever it may be at birth. It is the planet of order, morality, harmony and education.

SATURN.

Saturn is the planet of death and limitation. It implies *disorder* and *inharmony*. In calculation by secondary direction, Saturn always afflicts the Sun or the Moon at the time of death.

According to Hindu astrologers and Ptolemy, Saturn governs old age from the 68th year and upwards. Saturn becomes the planet of order and harmony when aspected by a strong Jupiter or Venus.

Saturn in Libra, Capricorn or Aquarius aspected by benefic planets brings disorder into order and changes poverty into riches. But the selfish element in Saturn is visible in all its phases, whether Saturn be strong or weak.

Mars, also, when aspected by Jupiter is very auspicious for prosperity. A cross aspect of evil Mars to Saturn, excites all the evil propensities of Saturn.

Saturn is the lord of the 6th house from Leo and Cancer, and of the 10th and 11th houses from Aries. The exaltation of Mars is the tenth house from Aries. Hence Saturn and Mars are very auspicious for things governed by the tenth house, if they are disposed to do good by position or aspect. But in the majority of cases they tend toward evil, and Saturn is the worst of the two.

S. C. MUKERJEE, M. A.

ALEXANDER WILDER, M. D., F. A. S.

HIS LIFE AND WORK.

BY ROBERT A. GUNN, M. D.

"Not a true life really dies; not a true thought, word, or deed is wasted; not a true being ceases to be. Each lives in the future as it lives in the present, in ever widening circles, and ever multiplying force."—*Frederick Harrison.*

A bright light has gone out in our midst. To-day we mourn for one who has been our friend and adviser in many a trying hour. Dr. Alexander Wilder has penetrated the mystery of death. By his death the philosophical and scientific worlds have lost one of their greatest lights, the liberal medical profession its foremost champion and most valiant defender, and the societies to which he belonged one of their strongest pillars.

During the past two years those who knew Dr. Wilder noticed a gradual failing of his physical strength, and about a year ago he suffered a slight paralytic stroke. He soon rallied from this, however, and continued his writing several hours a day, as had been his custom. In spite of his failing strength his mental powers never lagged, and he kept steadily at his work to the end.

Dr. Wilder was in every sense of the term a self-made man, as can be seen from a review of his life and work.

What I here relate of his ancestry and early life I glean from "The Book of the Wilders," by Rev. Moses Wilder.

The name Wilder is German, and numerous individuals bearing it are found in the Austrian dominions, as well as among German immigrants. A branch of the family settled in Massachusetts in 1638, the descendents of which were widely distributed. "They are generally men of integrity," says their biographer, "and reliable in all their business relations. An unconquerable tenacity of purpose, connected

with a strong confidence in their own estimate of the correctness of their conclusions, has done much to keep them out of the arena of political strife. When called upon to fill places of responsibility, few, indeed, have failed to secure public confidence." They are also characterized by a peculiar family resemblance, which has almost uniformly followed them through every generation. The shape of the middle part of the forehead exhibits a remarkable similarity in every one related by blood. They are mostly of medium stature, thick-set, agile, often of great bodily strength, long-lived, and retaining their faculties to the last. The subject of this sketch, however, as well as other members of his immediate family, constitutes somewhat of an exception to this description; being more than six feet high, of an apparently slender figure, with studious habits, literary tastes, and an inaptitude for athletic exercises. These are an inheritance from the mother, who was a descendant from the Ward and Williams families of Watertown and Marlborough, in whose lineage were several individuals of note in literature and public life.

The immediate ancestors of Dr. Wilder were residents of Lancaster and Petersham, Mass.; his father emigrating to St. Albans, Vt., in 1808, and thence to Western New York in 1813. He reared an old-fashioned family of ten children. Of these, Alexander, the eighth, was born May 13, 1823.

He early exhibited an aptitude for books and knowledge of all kinds; learning to read at three, and beginning the study of English grammar at seven, history at eight, natural philosophy at ten, botany, chemistry, Latin and surveying at thirteen. At fifteen he taught school. Those were the days of common schools, when boys attended a few months in winter, and worked on the farm the residue of the year, and a large day's work counted for more than the best scholarship. It was regarded in that region as effeminate, lazy, or a sign of weakly habit of body to go much to school; and academic instruction was, for the greater part, very hard to get.

A better idea of Dr. Wilder's early life, his character and

struggles may be had from a biographical sketch, written by himself, the manuscript of which is in my possession, and from which I abstract the following:

"I was early introduced to books. I remember being taken to a neighborhood Sunday school where our neighbor, Col. S .W. Osgood, served as superintendent. He distributed little books to the other children present, but gave me a card on which were printed the alphabet and simple lessons in spelling. I kept hold of the card tenaciously, and with some help from brothers and sisters, learned the letters and how to sound them. Having no further use for the card, I then destroyed it. I suppose that phrenologists will consider that to be the legitimate operation of the organ which they call 'Destructiveness.'

"My schooling was such as could be afforded in a rural neighborhood. Our school district was known as No. 4—also as the 'Tilton Hill District.' During my boyhood the Verona Spring came into notice in that district, and a hotel was built there for visitors.

"I was four and a half years old when I was first sent to school, and a Mr. Franklin Loomis was the teacher. It was the practice to employ a young man as teacher for three or four months in the winter, for about twelve dollars a month, and a young woman for a similar period in summer, for a dollar a week.

"The teachers boarded around with the parents. They were seldom on familiar terms with the pupils, and the discipline in the schoolroom was generally harsh and severe.

"I was early considered a proficient pupil, and received more flattery for it than was beneficial or deserved. I early became proficient at spelling, and at six years of age won a New Testament as a prize for being oftenest at the head of my class. The school was ranged in four or five classes, according to attainments, and the one who stood at the head at night took his place at the foot the next morning.

"There was a similar facility in committing to memory. I learned Willet's Geography at seven till I knew it by heart, and the teacher, Mr. Morris B. Brewer, a cousin of the Jus-

tice of the Supreme Court, a very capable young man, demanded that I must take some other book; so I was placed on Lindley Murray's English Grammar.

"Unfortunately, books were few and dear, while parents with families ranging from four to ten or twelve, did not feel able to purchase more than was imperative. A reading book for each child, a writing book, a school arithmetic, a grammar, a geography, constituted a pupil's outfit. The books that I had were those that were used by an older sister and brother in turn. Thus at seven I had begun geography and English grammar; and at nine I undertook arithmetic. I recollect that I mastered two text-books on grammar, four on geography and three on arithmetic before I was eleven years old. Guided by the judgment of an older brother, I then studied Blair's Rhetoric, and managed to purchase for myself an abridged edition of Tytler's Universal History. These two books have been invaluable in aiding my later career.

"I am more indebted to my mother than my father in respect to study. Her family had strong literary tastes, and she read eagerly such books as fell in her way. But my father wished his sons to become farmers like himself, and checked their ambitions in other directions. We were made to do our full share of work all through boyhood. I was taken from school in summer at seven years old for this purpose, and it became distasteful to me. Yet in later years, when I came to understand the matter and the requirements, farm work was not distasteful to me. I do not know but that with other matters more agreeable than they proved, I would have lived and died a tiller of the ground. Even now I have a strong passion for gardening.

"But I was passionately desirous to know. I was disposed to ferret out the reason for things. I could not believe a thing right or wrong because somebody said it was. Besides, I was an eager reader, and in this I was restricted all through my early life. It was no specific hardship of mine, for everybody that I knew was in as bad or worse condition. Books were not to be had easily, and the newspaper came only once

a week and was meager at that. But I think that few desired books as much as I did. That 'Tytler's History,' the first book that I ever bought, had done its work in introducing me into the wider field of human endeavor, and through what I learned from its pages, the other books that I read were made more intelligible and of greater worth.

"Perhaps, after all, our family was favored beyond others around. Certainly neither brother nor sister was a commonplace character. They would have made more of their lives had they the opportunity. In school they were superior to others of the same age; but they were not permitted to expect or think anything possible beyond.

"Perhaps a certain family trait had full influence. I never knew a Wilder ready to take the lead in any undertaking. They made excellent lieutenants, and when leadership devolved upon them, they were generally equal to it.

"I often thought that my father had a dislike for the professions. He used often to decry professional men as lazy, indisposed to work, etc., and seemed to be determined to make his sons all farmers. Yet my second brother had been disabled while an infant by a young girl lifting him by the arm, and so dislocating his shoulder. There were few surgeons in those days, and though physicians boasted loudly of being a learned body, and invoked special legislation to protect them from competitors, few of them were very expert, and the result was that my brother's dislocation was never reduced. Later, in boyhood, he fell from a ladder and broke his ankles. The family doctor was called but never discovered the trouble, or was able to deal with it, and the result was an additional infirmity. He must therefore be something else than a farmer. A neighbor advised that he study law; but this was contrary to family prejudice, and he became a teacher.

"Indirectly this aided me. It was found that several of my brothers could teach in the district schools; so four of us and one sister became teachers, as did also others of our schoolmates. For myself, this was not a very successful employment. The work of instruction was to my liking and

I had rare success in communicating what I knew, but the governing was beyond me. Every parent passed judgment on methods, and the children behaved in school according as they were managed at home. Every district was in factions, and it required more tact than a boy in his teens possessed, to steer a clear course among the breakers. I was between fifteen and sixteen, and in those respects succeeded but indifferently.

It was never properly explained to me, but I think my parents had come to the conclusion that I must be educated. This was acceptable to my mother, but not to my father. As there were but three professions, and I had not undergone 'conversion' I could not become a clergyman. The family were bitterly opposed to lawyers, but had an almost servile belief in physicians, so at fourteen I was allowed to attend school over spring and autumn, and enabled to begin with studying botany and chemistry. Unfortunately, I had no person about me competent to point out how to direct my studies to advantage. Yet as I was proficient, it may be that this was beneficial in ulterior results; but I was made to take a path which I never contemplated.

A teacher, Mr. Charles H. Snow, the next session, induced me to begin the study of Latin, lending me his books. This has proved a service for which I have never been sufficiently grateful to him. But there came a break which disconcerted all plans so far as I knew.

"My parents were deeply tinctured with the spirit of the New England Puritan. I never knew what it was to have familiar or confidential intercourses with them. That they should command and I must obey was about all I thought or knew. I had not completed fifteen years of age when their minister and his advisers decided on 'Protracted Meetings' to recruit the ranks of the church.

"We had been having a disagreeable occurrence in the school, in which, being the youngest and most artless of the coterie, I had been made the most conspicuous. It had, however, been wisely adjusted and studies resumed, when this religious interruption occurred. It was most distasteful to

me. I had formed a set of opinions for myself, and desired not to be bothered. But our parents believed that opportunities for religious impression should not be neglected, or themselves made accountable for the future of their children after death. Conversion, in their conception, would both straighten out their own mistakes, and be of everlasting benefit to us. So, against my vehement protests, I was taken from school, and perforce made to attend the meetings. It took days to overcome my stubbornness, but the endeavor was successful. I became a Presbyterian of the New School, one brother, more impressionable than I, sharing in the experience. The first result of this was an intermeddling with my previous expectations. I still expected to make medicine my pursuit for life, yet the new conditions led to a purpose to turn me to the clerical vocation. I was still reluctant but the pleading of my brother prevailed on me. For two years I continued at Latin and Greek, fitting for college, when another disturbing element was introduced into the family, which proved lasting in results for good and evil. An older brother, of a domineering temper, had persuaded the one to whom I was most attached, to leave the Congregational for the Baptist church. He next himself changed his belief, and succeeded in unsettling us.

"So, by eighteen I was adrift, out of the Church, and seeking knowledge in other directions. It was a period of fearful risk, but I had the *mens conscia recti,* and I must believe that the care of Providence would preserve me from the worst of perils. Having been kept in abnormal subjection all my younger years, I knew not how to act wisely or properly for myself. I had first of all to acquire a sense of freedom both in thought and action. I was, with all my experience, at twenty-one, more simple and artless than most lads at fifteen. I excelled all my equals in book-learning, but was far behind in the *savoir faire.* So for years I kept on feeling my way, blundering, and only extracting myself with much anguish of mind. My worst errors were the results of blindly following the advice of others older than myself.

"In 1840 I first heard of Mesmerism. I read such litera-

ture about it as I could find, and had opportunity to witness anesthesia produced by manipulation, and also read about clairvoyance resulting from it. I was still under the belief of an emotional piety, and actually formed a religious alliance with John B. Foot and others of the same character; but a year was sufficient to show him to me as weak as others, and unreliable as a leader.

"What little I learned and observed in Mesmerism opened the fact to perception that there is a spiritual region to which we really belong, and with which under certain conditions, we may have perceptible intercourse. It may be heaven or hell, but that depends solely on our own state of mind. There are no rewards or punishments, except as they are incident with ourselves. It took me long to learn this. The Calvanistic notion held me for years, and indeed was about the last I was able to discard. In the field of mind, spirituality and the higher knowing, I made haste very slowly. I sought information from every one, and conscientiously examined it, unwilling to accept anything blindly. I exercised the reasoning faculty, but sought to be open to the superior sense.

"When at seventeen I withdrew from religious associations, I gave up the purpose of going to college, and decided to follow farm work. I worked at home two years, then went to Vermont, where I learned typesetting, and had a foretaste of things I had not imagined. I saw the religious boss exhibited in his hatefulness. It was an experience the peculiarities of slaves, by baseness, treachery and unmanly servility. My own health succumbed to it, and I was fortunately enabled to get back to my father's house. My brother David was now the head there, and I was enabled to attain rest and somewhat of normality.

"But I must shift for myself. Going to Orange, Mass., I was employed for a season in woodcraft. My work was to cut the dead trees into firewood. One day in April I was felling a tree some fifty or more feet high. The limbs had all decayed and fallen away. Being an awkward woodman I cut it so out of right, that it merely caught on a tree near by, so I set about to do my work over again. As I was striking

I felt a voice. It seemed to reach my head at the top and pass to the epigastrium with all the force of peremptory command: 'Step back!' I obeyed, going some eight steps. That very instant a limb, about six feet long and several inches in diameter, fell from the top of the tree. It fell along my footsteps, and with such force as to bury itself in the soft earth. If I had failed but a step it would have hit and crushed me.

"I do not suppose that I am much of a visionary. I have certainly sought to base my notions and experiences upon a foundation of stable fact. Nevertheless, I have had some of these peculiar impressions, which I could not explain by any usual method, and also experiences that may be interpreted from an external or interior point of view, as the person is disposed. Of course they are more interesting to me than to others.

"On one of these occasions I was walking in a lane in a country town, when I felt about me the peculiar atmosphere of an individual whom I knew was unfriendly, as well as domineering and aggressive. Next I felt the words: 'I will hold you fast, and crush you, no matter what you attempt.' I was not overawed, but resolutely told him to get out of the way. He did attack me immediately afterward, estranging friends and otherwise assailing me. But I never swerved from the purposes to do and to go as my own convictions led me. The man ran his career, drew many inside his sphere of influence, and then encountered revolt. I was told that he left the country immediately after the death of one of his circle, from his cruelty, and that he died of a broken heart.

"From 1844 to 1851 I drifted from one place and employment to another—part in Massachusetts and part at my father's in New York. My religious experiences consisted in becoming disentangled from the various beliefs and opinions which for a few years had held me fast, and in the endeavor to learn more of the world of reality. Prompted by a lady who had been one of my teachers in boyhood, I procured and read with interest the philosophical and theological works of Emanuel Swedenborg.

"In so doing I was aided by Prof. George Bush, who had recently embraced the 'Heavenly Doctrines' and was publishing a periodical to commend them to popular attention.

"To this day I esteem the philosophic doctrines of Swedenborg as the most perfect that have been promulgated in modern times. I cannot, however, subscribe to many of the constructions which have been placed upon them, and I have never been able to comprehend intelligently the principle upon which he interpreted the books of Genesis, Exodus and the Apocalypse.

"I have since become a student of the Platonic Dialogues, with which Swedenborg seems in many respects to have been in rapport. But with all their profundity and fulness they strengthen rather than weaken my regard for Emanuel Swedenborg. Despite all that may be said captiously or sneeringly of his peculiar statements and methods, he is most emphatically the philosopher of common sense.

"In 1849 I finally set out on a definite career. I left Verona and made my home in Syracuse. It was incumbent on me, now more than ever to make sure of a livelihood; yet in many respects I was almost helpless. I was a farmer's son, and knew little of remunerative labor beyond farm work. I had been precluded from procuring the knowledge of a profession, except as I had taught myself. My tastes were those of a student. I was eager to know the cause and reason of everything which related to duty and life. Every book that came in my way I eagerly read, except such as related to mechanic skill. In this way I had made myself quite proficient in common medical knowledge; but I had early become opposed to common medical treatment. While in Massachusetts in 1844, I spent a season in reading medicine with Dr. George H. Lee, a cousin; and supplemented it later by reading the works of Dr. Woster Beach, the founder of the Eclectic School of medicine, and other publications of the Reformed Practice; and while at home I continued my medical studies for two years longer. Medical Colleges were rare, except those of the dominant school, and these would graduate nobody except with the assurance that he would adhere to the

approved practice. Physicians at this time were often illiterate; physiology was almost an unknown science; materia medica limited to brief dimensions; and practice consisted of bleeding, the administration of calomel, antimony, and little else. This was accounted 'Regular' and denominated *scientific.* To have known as much as Humboldt, and yet to refuse this method, consigned one hopelessly to the reproach and stigma of ignorant, conceited and visionary. Stamina, energy and moral conviction were required to oppose these views.

"I became a partisan of the water-cure and Botanic practice, and had taken part in forming a medical society in the county of Oneida, and served as its secretary for two years. I attended a medical meeting in Syracuse, and when the meeting was over, I learned that the Syracuse Medical College was about to begin a session. Only two of the instructors, however, were on the ground, and I was asked to deliver a lecture. Accordingly I discoursed upon the physiology of the cells, which had just been promulgated. It was determined by the managers that I must remain and lecture.

"I was now embarked to take full responsibility for myself. Yet I was but a novice. I had no training for common business; I was artless and credulous, and had to meet those who would take advantage of me, and attempt to use me for their own ends.

"For three sessions I lectured on Physiology, Chemistry and Anatomy, and hearing lectures in the other branches. I also engaged in regular practice, but not with the desired success. Patients were numerous and I was gratifyingly successful; but it was more than I could do to collect fees to pay my own expenses. Lecturing in the college was very good discipline, but it afforded me little money or reputation. I was on the unpopular side. I discarded blood-letting and poisonous agents as medicines, and had associated with a school in which the standard of mental attainments, just dealing, and gentlemanly courtesy were not high, and it was irksome to me to incur debt.

"At this time there arose a friend to find for me a way out. Lyman Stevens was prominent as a 'New-Churchman,'

and lived as he believed. He induced a friend in the firm that published the Syracuse *Daily Star* to employ me at setting type, and this was work that I liked. I was not a rapid compositor, but earned enough to meet my expenses. A few weeks later I was promoted to the place of assistant editor, by Mr. S. Corning Judd, who had become the proprietor. I thus employed one year, and then entered upon a similar course on the Syracuse *Daily Journal;* but the owners were changed and I was dismissed at the end of the year.

"This was in 1854, and the Legislature of New York had just created the State Department of Public Instruction, and elected Victor M. Rice superintendent. We were relatives and I had rendered him a service, so he gave me the appointment of clerk in the new Department, and showed me many kindnesses. He bore with me where I was at fault, and promoted me as he found me fit.

"The teachers of the public and high schools were organized in a State Association, and for some years issued a monthly journal of their own. To my annoyance, I was chosen editor. Though in many respects I was very well adapted for a teacher, I had little occasion to love the calling of a schoolmaster; but it was Mr. Rice's wish and I accepted. A year sufficed as the enterprise was not remunerative.

"In 1856 I was relieved of this charge, and for a while was afloat. I held two 'Teachers' Institutes,' as they were called. These were assemblies of teachers of the public schools for a district territory, for the purpose of some further training and exercise, to fit them for a better performance of their duties. They usually lasted two weeks. I held one in Whiteside county, Illinois, and one in Suffolk county, New York.

I then engaged for some months as assistant editor of the *College Review,* and visited Indiana and Illinois. I spent January and part of February at Springfield, to aid the teachers in procuring of incorporation of a Normal School. I prepared the bill and Mr. Simeon Wright advocated it with members of the Legislature. He succeeded in inlisting the leader of the majority in the House of Representatives, the

Hon. John A. Logan. There was a large opposition. In the senate the Hon. Norman B. Judd became its champion, and before I left Illinois it became a law. It has the almost solitary reputation of being the most complete measure of the kind in the United States. The Normal University at Bloomington was the institution thus established.

"In 1857 I became a resident of Brooklyn, and taught one year in the school of the Society of Mechanics and Tradesmen. The following year I was introduced to the Hon. John Bigelow, who gave me a place on the staff of the *Evening Post;* and in that capacity I was the Albany correspondent during the annual sessions of the Legislature. I held this position for thirteen years, and was thus enabled to become acquainted with many of our public men, both of New York and other states. Among these I may enumerate the Hon. Wm. A. Wheeler, Lucius Robinson, Fred. A. Conklin and his more distinguished brother Senator Roscoe Conklin, Governors Horatio Seymour, Myron H. Clark, Reuben E. Fenton and John T. Hoffman. Among those of other states were Charles Sumner, Henry Wilson, John A. Andrew, Schuyler Colfax and Marcus Ward and others.

"At the suggestion of Hon. John Winthrop Chanler of New York, I became clerk of the committee on Ways and Means of the Assembly, and served in that capacity several sessions."

As we read the foregoing account of Dr. Wilder's struggles we cannot but wonder that he had the courage and tenacity of purpose to surmount every obstacle that stood in the way of his search for knowledge. Yet in writing of himself his innate modesty prevented him from recording much that his friends and the public should know.

During his connection with the *Evening Post,* as its Legislative correspondent, his extensive acquaintance with public men, and his intimate knowledge of the political history of the country, gave him a unique position and influence in public matters. He became popularly known as "The Political Encyclopedia," and the leaders of both political parties would go to him for information on disputed questions.

Of the men with whom he was confidentially associated many were elevated to high political positions. He first suggested the Hon. Lucius Robinson for Comptroller of the State of New York in 1861, Chauncey M. Depew for Secretary of State in 1863, John T. Hoffman for Mayor of New York City in 1865, Roscoe Conklin for United States Senator in 1866, and William A. Wheeler for President of the New York Constitutional Convention in 1867.

Through his careful analysis of the votes cast for State officers, he gained the reputation of being an expert at calculations, and his opinion was often sought in political matters. In 1860, at the request of Hon. John Bigelow, he compiled a list of counties in New York, and estimated their average political majorities. They footed up 47,700 majority for Abraham Lincoln, for President. When the returns were all in the actual majority was 47,700. The next year Hon. Lucius Robinson was the Union Candidate for Comptroller. Soon after his nomination he asked Dr. Wilder's judgment as to the probable result. "Your majority cannot be accurately predicted," replied the doctor, "but will be some indefinite figure over 100,000. The official returns gave the majority as 109,447.

In 1866, Governor Fenton was the Republican candidate for re-election. Dr. Wilder waited upon him in September, with a tabulated computation of estimated majorities, promising him not less than 13,000. The Democrats nominated John T. Hoffman, then at the height of deserved popularity, and were sanguine of success. The Hon. A. Oakey Hall met Dr. Wilder on a street-car the afternoon of election day, and exclaimed, "We have got you this time." The newspapers of next morning were filled with telegraphic dispatches, which seemed to indicate a Democratic victory. Taking his seat in the office of the *Evening Post,* Dr. Wilder began to analyze the returns, and in an hour's time he had completed his task. Soon after, the bulletin board of the *Post* announced, "Fenton's majority not less than 9,000," while all the other papers were conceding Hoffman's election. The official canvass gave Fenton 13,700, which was practically Dr. Wilder's estimate

made in September. In 1868 he predicted a Democratic victory, which was verified at the polls by the election of John T. Hoffman as Governor of New York.

These are only a few of the many instances which go to show the careful study and accurate analysis on which he based his judgment, on all questions on which he expressed an opinion.

Ex-mayor William F. Havemeyer, Horace Greeley, William Moller and others desired to establish an Eclectic College in New York City, and appealed to Dr. Wilder for aid in securing a charter. He prepared the bill for the incorporation of the Eclectic Medical College of the City of New York in 1865, and secured its passage in spite of the most bitter opposition of the Old School profession. No other man but Dr. Wilder could have carried the measure through. He knew personally almost every member of the Legislature, and Governor Fenton was his personal friend. He answered his opponents' abuse by sound reasons why the bill should pass; and they accepted his statements as true, because they knew him to be a man of integrity whose veracity was above question.

The same year he procured the passage of a bill for the incorporation of the New York State Eclectic Medical Society, and aided the Homeopaths in securing charters for their College and State Society. He also secured the incorporation of the National Eclectic Medical Association in 1872.

In 1867 he succeeded ex-Mayor Havemeyer as president of the College, and held the position till 1877, when he resigned.

He was President of the New York State Medical Society in 1869 and 1870, and its secretary in 1871, and in that capacity he edited Vol. V. of the Transactions of the Society.

While President of the Society he appointed a committee to investigate the charges regarding the sale of medical diplomas. A full report of the committee was made in 1872, and can be found in Vol. VI of the Transactions, pages 113-114. This was the first decisive step that had been taken to

wipe out the evil of diploma selling, and it ultimately led to the revocation of the charters of all the colleges shown to be engaged in the nefarious traffic.

Though I had long known Dr. Wilder by reputation, my personal acquaintance with him did not begin till the fall of 1871, when we met at the second annual meeting of the National Eclectic Medical Association. I had at that time been appointed to the chair of Anatomy and Operative Surgery in the New York Eclectic Medical College, and, he being the President, our relations were close and cordial for a time.

Just previous to this, through the urgent persuasions of a number of his influential Republican friends, he had accepted the nomination for Alderman-at-large, on the Reform ticket, in opposition to the nefarious Tweed Ring. At the same time he severed his connection with the *Evening Post,* after a service of thirteen years, and he was thus free to attend to his new duties if elected.

Though not a voter in New York State at that time, and a staunch Democrat by convictions, I took some part in the campaign, and spoke for Dr. Wilder almost nightly till election day. I was surprised to see how well he was known, and how enthusiastically he was received by the voters, whenever he appeared on the platform.

He ran far ahead of his ticket, and was elected by over 26,000 majority. His total vote was 80,394, a figure never before reached by any Republican candidate in New York City.

He took office on January 1, 1872, but the position was far from congenial to him. At that time the Board of Aldermen had little to do with the functions of government; but they were frequently required to pay political assessments, and constantly importuned for appointments for clerks, laborers and other positions in the various departments of the city government. In such cases he would make no promises, but would invariably inform the applicant that there were 100 applications for every possible vacancy. He often said to me, "The principal service required of the office, was un-

questioning obedience to the men who had assumed the supreme dictatorship." Thus he soon learned that the reform administration had its *bosses,* just the same as the deposed Ring. He, therefore, confined his efforts to the quiet discharge of whatever duties devolved upon him, served the needy as best he was able, and then, at the end of his term, quietly withdrew from all political association.

Dr. Anna T. Nivison, two brothers and a sister, all physicians, had long been Dr. Wilder's intimate friends, and he ever found a congenial atmosphere in their home. They had recently taken up their residence in Roseville, a suburb of Newark, N. J. Here the doctor took up his home and remained there till his death. And all who loved "*our dear old doctor*" must feel grateful to Dr. Nivison for the untiring devotion and care she gave him during the last years of his life—and for many years in fact, for he was so absorbed in his work that he rarely thought of himself or his own comforts. I have known him often, after a hard day's work, not to remember if he had eaten anything since an early breakfast, and it usually developed that he had fasted the entire day.

The Eclectic Medical College, though started under the most favorable auspices, never prospered as it should, because it was dominated by a one-man power. Such men as ex-Mayor Havemeyer, Horace Greeley, founder of the *N. Y. Tribune,* William Moller, the wealthy sugar refiner, and other men of prominence, were interested in it, and would have endowed it handsomely, had Dr. Newton given up control and placed its management in the hands of competent and responsible business men. This he would not do, so these men resigned as trustees, and in 1867 Dr. Wilder was persuaded to accept the presidency. His time was so occupied, with his literary and other work, that he gave little attention to the inner workings of the college, but relied on the glowing reports of Dr. Newton regarding its status and progress.

During the sessions of 1871-72 and 1872-73 the Faculty of the College was second to none, and all were anxious to build up the reputation and financial standing of the institution.

It was found, however, that this could not be done without a radical change in the management. To accomplish this, five members of the Faculty and several of the trustees proposed to raise a fund for a new building before the next session, provided Dr. Newton would relinquish the business management. This he at first refused to do, till the protesting members of the faculty and trustees sent in their resignations. He finally agreed to the terms proposed and a date was fixed in July for a meeting to consummate the plans. Dr. Newton, however, broke faith and called a meeting at an earlier date, when those interested in the change were away attending the meeting of the National Association. He represented to Dr. Wilder that this meeting was necessary at that time to fill vacancies that had occurred. He then read the resignations, and moved their acceptance, on the ground that those resigning were working against the interests of the college. The resignations were accepted and some of the vacancies were filled, then and there, with inexperienced and incompetent men. In their extremity they turned to Dr.Wilder, and after several appeals for his help to save the college, he, with great reluctance, accepted the chair of Physiology.

To my personal knowledge he earnestly endeavored to place the institution on a successful financial basis, to raise its professional standard, and to promote its reputation. He soon found, however, that his efforts were wasted. The one-man power was still the stumbling block, and with a Board of Trustees always ready to do his bidding, he had his own way in everything. Dr. Wilder finally found out that everything had been misrepresented to him, and the reasons why the college had not prospered, so, after four years of protests and appeals he severed his connection with the institution. On this subject he writes as follows:

"Despite my protest and repeated refusals, I was made to accept a professorship in the Eclectic Medical College of the City of New York. It was necessary, it was declared to me, as the college was in a straight and otherwise could not go on. Various promises and assurances were made, and the inducement held out of being early enabled to retire. Never-

theless, I remained till 1877, when it became unequivocally sure that no faith would be observed, and I was personally flouted, as others had been before me. I had tried to serve all faithfully, but there seemed to be a general disregard of every common honesty. I determined to leave, and to my surprise the door was set open for me to do so promptly."

During those four years Dr. Wilder's relations with the writer were pleasant but not intimate. As soon as he was free, however, he called on me and told me of his failure to rescue the college from the one-man power and place it where it should be in public estimation.

At Dr. Wilder's suggestion, a meeting was called early in January, 1878, with the view of organizing a new medical college. It was well attended, and it was unanimously agreed that a new Eclectic college should be organized. Dr. Wilder was made secretary, and was intrusted with drawing up a charter and formulating a plan of organization. The trustees named in the charter were, Drs. B. J. Stow, D. E. Smith and H. E. Firth, of Brooklyn; Drs. Alexander Wilder and Mark Nivison of Newark, N. J., and Dr. R. A. Gunn and Thomas A. Granger of New York City.*

Hon. Lucius Robinson, Dr. Wilder's warm personal friend, was Governor, so the doctor took the proposed charter to Albany to consult him. He was surprised to learn that the Governor had, a few days before, vetoed a bill for the incorporation of a medical college in Buffalo, on the ground that it was special legislation, and therefore, unconstitutional. He advised him to see Dr. S. B. Woolworth, Secretary of the State Board of Regents, who was also a friend of Dr. Wilder. He said the Regents had power to charter a medical college, but had never done so, and did not care to assume the responsibility. He advised the incorporation under the general law of 1848, as amended by the law of 1870, providing for the incorporation of colleges and universities. He said that the Syracuse University, including its medical department, and the American Veterinary College of New York City, were so incorporated.

*All of these are now dead but the writer.

Shortly before this the Attorney General of the State gave a written opinion on the question of the incorporation of the American Veterinary College, in which he says: "A college thus incorporated is chartered by the state, and is subject to the general provisions of laws relating to colleges." He further said, "the authority to confer degrees is the same in every college duly incorporated, without reference to the manner of incorporation.

Upon the strength of this assurance, the United States Medical College was organized May 28, 1878, and formally opened its doors on October 13 of the same year. A bitter warfare was at once started against the college by the Allopathic school, and by unscrupulous rivals in our own ranks, and every possible obstacle was placed in our way.

Dr. Wilder was elected secretary of the college and Prof. of Physiology and Psychological Science, and held these positions till the college was forced to close its doors through legal technicalities. He always declared that the decisions against the college were contrary to facts and against the law, and obtained through misrepresentation and undue and illegal influences.

Dr. Wilder's lectures were always well attended, and frequently the benches were filled by students of other colleges, who invariably declared that they heard no such instructive lectures in their own colleges. He was always a favorite of the students and they sought his advice on all occasions. Their common name for him was "The Walking Encyclopedia," for they never broached him on any subject without getting the desired information on the moment.

The closing of the college was a great grief to him, as it was to all of us, and after that he retired from all public work, except the secretaryship of the National Eclectic Association, to which he was elected in 1876.

On the re-organization of this Association in 1870 the writer was elected secretary, and filled the position for four years, editing the first four volumes of its Transactions. Declining a re-election, Dr. A. L. Clark, of Chicago, was elected my successor, but he failed to attend the next meet-

ing at Washington, D. C., or to prepare the annual volume of Transactions. As usual in an extremity, Dr. Wilder was appealed to, as the only person to save the Association from falling to pieces. He finally agreed to serve as secretary, and he soon put new life into the organization. He held the position for nineteen years, but declined a re-election in 1895. He edited nineteen volumes of the Transactions and every paper published was carefully edited before going to the printer, so that in addition to their practical value, they make of themselves a library of choice medical literature. For all these years he was the guiding spirit of the Association. He was always on terms of close sympathy and the warmest friendship with all the presidents of the organization and was universally liked and admired by all the members.

What is thus far recounted would seem to be a vast work for any one man, yet it is but a small part of what he has accomplished.

Science and literature had always been his passion, and throughout his life he had devoted much of his time to scientific and philosophical studies and writings, while his entire time was devoted to these pursuits during the last thirteen years.

Aside from his knowledge of Latin and Greek, which he acquired in his younger days, he mastered by his own efforts, German, French, Hebrew and Sanskrit, and was able to read and make translations from them all.

As associate editor of the *Medical Tribune,* he contributed many valuable articles to its pages, among the most important of which are: Crying for the Lancet and the Bloodbowl; The Human Tree; Medical Plots Against Citizens; Philosophy of Medical Science; Specifics for Small-pox; Subtension or the Fourth Dimension of Matter; A Chapter on Psychological Science; A Study of the Nervous System; The Missing Science; Psycho-physiological Science; Early Brain and Physical Culture; Magnetism and Archaic Medicine; Disposing of the Dead; Health the Supreme Law; Heredity; Higher Medical Education; Insanity—Its Causes and Treatment; Functions of the Cerebellum; The Transmutation of Matter; Psy-

chology in Medicine; Relations of Food to Health; Sanitary Science; Animals—Their Language and Faculties, and The Classifications of the Cerebral Organs.

He was also a frequent contributor to the *American Medical Journal* of St. Louis; *The California Medical Journal, The Eclectic Medical Journal,* of Cincinnati; and *The Chicago Medical Times.*

I am indebted to Mr. Leander Edmund Whipple, editor of THE METAPHYSICAL MAGAZINE, of New York City, for a list of the titles of the articles contributed to that magazine by Dr. Wilder, which I herewith append: The Antecedent Life; The Birth and Being of Things—Creation and Evolution; Intuition and Divination; Micro-organisms in Disease; The Ethics of Work; Psychology as a Science; The Rosicrucian Brotherhood; Paracelsus as a Physician; The Practical Value of Philosophy; The Ganglionic Nervous System—Its Relation to Psychic and Physiological Life; The Fallacy of Vaccination; Pertinent Truths; A Chapter on the English Language; The Cerebellum, or Subjective Brain; Life Eternal; The Æsculapian Art of Healing; The Double; Taking Cold, and Kindred Ills; Swine and Sacred Rites; The Metaphysics of Matter; Psychiatry and Psychal Force; Mind and Cerebration; Universalism; Entheasm; The Philosophy of the Zoroasters; The Imagination; The Serpent as a Symbol; Philosophy in China; Philosophy Essential to Progress; Genesis of the Koran; Jainism—its History and Doctrines; World Mending; Hebrew Scriptures Interpreted Astrologically; Astrology a Department of Medical Study; Philosophic Morality; Mysterious Metals; The Undying Soul; Why they Crowned Jesus with Thorns; The Phase of Love; Psychic Therapy; The Very Old Egypt; Popular Superstitions; Memory; Creation a Genesis; Evil; Knowing and Foreknowing; The Chambers of Imagery; How Disease is Disseminated; The Fire of the Altar; Love a Moving from Human to Divine; Zoroaster; The Later Platonists; Macbeth Lawful King of Scotland; Manifold Man; Animistic Medicine; The Mysteries; A Reading of Uncanonical Scripture; The English Language and Orthography; Some Marvels of

Mind; The Drama of Christendom; and The City of Mind.*

Beginning with April, 1907, and continuing till the time of his death, Dr. Wilder contributed an article every month to *The Word,* a monthly magazine, edited by H. W. Percival, and devoted to the promulgation of Theosophic Philosophy.

I am indebted to Mr. Percival for a list of the articles which have appeared in his magazine, one of which, "The First of the Gospels," was published since the doctor's death. The following is a partial list of the titles of these articles, many of which are translations from Plato: Plato, His Life and Times; Plato on Education; The Unforgotten Knowledge; The Former Eternity; Love in Ancient Greece and Platonic Love; The Supreme above Gods; Concerning Friendship; Origin of the Universe and Man; Concerning Pleasure; The Key of the Universe; The Problem of Providence and Evil; The Truly Real; A series of twelve articles from Plato's Man a City, Republic, embracing books I to XII inclusive; The Enigma of Alchemy; Genesis of Judaism; How "Isis Unveiled" was written; Madam Blavatsky in India; Evolution of the New Testament; The Apostle Paul; and many others.†

Mr. Percival writes: "In addition to Dr. Wilder's articles which have appeared in *The Word,* I have the manuscripts of a translation of the "Eleusinian Mysteries, by Iamblichus," "Dogma and Ritual of Magic," by Eliphas Levy, translated by General Abner Doubleday, with annotations and notes by Dr. Wilder; and also several hundred pages of manuscript of the doctor's Lecture on "Physiology, The Nervous System, and Psychology."

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* The numbers containing any of these articles can be obtained by addressing the "Metaphysical Magazine," 500 Fifth Avenue, New York City.

† Single numbers or bound volumes of "*The Word,*" containing these articles, can be had from the Theosophical Co., 244 Lenox Avenue, New York City.

Besides all this work, he has written and published numerous monographs on speculative philosophy, science, literary criticism, political economy, education and oriental exploration.

Among these may be mentioned the following: Neo-Platonism and Alchemy; Intermarriage of Kindred; Plea for the Collegiate Education of Women; Medical Education; Protest Against Vaccination; The Human Soul, Its Origin and Destiny; Paul and Plato; Prophetic Intuition, or the Dæmon of Socrates.

He also edited and annotated the following publications: Ancient Symbol Worship; Taylor's Eleusinian and Bacchic Mysteries; R. P. Knight's Symbolism of Ancient Art and Mythology; Hyde Clarke and C. Staniland Wake on Serpent and Seva Worship; and Madam Blavatsky's Isis Unveiled; This last named book was not only edited, but compiled and rewritten from old manuscripts that had been accumulating for years. When completed and published it made two large volumes of over a thousand pages each.

He worked for many years over a manuscript on Ancient Symbolisms, Mystic and Serpent Worship. An octavo volume of about 600 pages was set up and put in plates some time ago, but his work was interrupted at the time, and so far as I know the manuscript for the second volume was never completed. It is to be hoped, however, that some one will be found to complete the work from his voluminous notes, and thus save to the world the results of his deep research and untiring labor.

His last great work, "The History of Medicine," published in 1904, is a large volume of 946 pages, and is the most complete work of the kind ever written. It begins with the earliest historic period, includes all nations and races, and gives an extended account of the various sects of physicians and new Schools of medicine, down to and including Christian Science, Mental Healing and Osteopathy. It is in fact an epitomized account of the evolution of the healing art from the days of Archaic medicine to the present time. Every physician, every scientist and every man desirous of

obtaining a liberal education, should read and study this book.*

Dr. Wilder was a member and Vice-President of the American Akademe, a philosophical association, which met every summer, for many years, in different places, for discussion and interchange of views on philosophic subjects. He was also President of the School of Philosophy, member of the American Association for the Advancement of Science, member of the Medico-Legal Society, and of many other medical, philosophic, reformatory, and scientific societies. He was also an Honorary member of the Anthropological Society of Liverpool, England.

Vast as the work here recorded is, it does not embrace one-half of what he really did. He was constantly asked to prepare speeches, lectures, essays and other literary work, for physicians, politicians, public men and others, and he never could say "no." In fact he would take greater pains in writing for others than for himself; and he always delighted in any new theme that required study and careful research.

He always worked for the love of it, and never thought of remuneration for what he did. For this reason he was never adequately paid for any of his work, even when others got the credit and large pecuniary rewards for what he did for them.

One instance of this kind will illustrate how he was generally treated. A prominent public man, of great wealth, had long professed great friendship for the doctor, and frequently invited him to dinner. Before the evening was over, however, he would want some little (?) manuscript revised, or some article written, and when complete the reward would be another dinner. On one occasion he wanted an article on a special subject, which at that time was commanding public attention. He had been requested to prepare such an article for one of the leading monthly Reviews. Then came to Dr.

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* Copies of this work can be had from S. B. Munn, M.D., Waterbury, Conn.

Wilder another invitation to dinner, and later a request to prepare this article, on the plea that he was too busy to prepare it himself. As a matter of fact the man knew nothing of the subject he was requested to write upon. He, however, knew he had a "Political Encyclopedia" that he could rely on for all necessary information, that was not accessible to the public.

Dr. Wilder prepared the article and made four visits to the would-be author so as to have everything to his liking. It was finally pronounced satisfactory, and the doctor had four dinners, but the generous millionaire handed the doctor some bills in leaving, which proved to be the munificent sum of $7.00. When published it occupied twenty pages, for which the supposed author received $10.00 a page. No offer was made to give Dr. Wilder any part of this, and yet he was frequently invited to dinner afterward, and had I not protested, I believe the doctor would have gone on doing the same thing to the end. I knew scores of similar cases, where he got only thanks for much laborious work, and sometimes not even that.

There was one event of Dr. Wilder's life on which he was extremely sensitive, and of which he never spoke. During his most prosperous days, while connected with the *Evening Post*, he had accumulated a considerable sum of money. At this time he married a cousin, and bought a handsome home on West Thirty-fourth street, New York City. The union did not prove congenial, though his wife had great admiration for his intellect. He was a close student and constant worker, while she was fond of society and wanted constant excitement. Other interests and pleasures soon occupied her time and she became discontented and irritable. One day, while in a passion, she said to him, "I wish you would go away and never come back." "Do you mean it?" he asked. "Yes," she replied, "I mean every word of it, and you know I do." "Very well," he replied, and left the house. He went to Albany that day, and on his return he wrote her a note, saying if she meant what she said at their last interview to please send his clothes, and he would send for his

books in a few days. They never met again, but when he sent for his books he also sent her a transfer of the house and all it contained. I feel that this is a delicate matter to refer to, and yet this sketch would not be complete without it, as it gives some insight to the character of the man, and shows his generous spirit in turning everything over to his wife and leaving himself penniless.

We certainly have to deal with, here, a many-sided man, and it is a difficult task to give a proper estimate of his character. Perhaps the best estimate may be found in the following description given of him, many years ago, by a professor of a western college:

"The most careless observer will not fail to see the remarkable development of the front lobe of his brain, the elevation in the region of firmness, and the irregularity of the lateral regions, indicating a marked, decided, and peculiar character of great intellectual activity. He is remarkable for the readiness and extent of his observation and memory, his readiness in the acquisition of diversified knowledge, historical, geographical, astronomical, biographical, professional, or pertaining to the business of life. He would naturally become highly intelligent, learned and well informed, in any pursuit in which he might engage, whether literary, professional or practical. He is a bold and independent thinker, an inflexible lover of justice, cordial and constant in friendship, and never forgetful of an injury or a kindness. He is not aggressive nor contentious, but very quick and forcible in resistance to dictation or encroachment. He is disposed to shape his course independent of parties or cliques, but possesses the ambition, intellect and unflinching will to carry out his purposes. He is quick in perceiving and deciding upon what is before him, and therefore able to transact any business with rapidity. He possesses a large endowment of patience and fortitude, which enable him to control the manifestation of his feelings, without, however, becoming really tranquil under annoyance. But these endowments enable him to persevere faithfully in difficult undertakings, and to struggle manfully with the difficulties of life. The temperament is

restless and the sensibilities quick and keen; but the predominant tendency is toward intellectual pursuits. Here he might by concentrated effort, attain the eminence due to merit, but he would not seek the factious reputation won by petty intrigues and pandering to popular prejudices."

In a recent letter, Dr. S. B. Munn, of Waterbury, Conn., one of his most intimate friends, writes as follows:

"I formed Dr. Wilder's acquaintance in 1870, and have known him intimately ever since. He visited me twice a year ever since, except the last three years, spending from one to two weeks with me each time.

"He was always instructive, on nearly all subjects, and each time he visited with me he gave additional evidence of his wonderful knowledge, scholarship and memory. Once while visiting with me, I think it was in 1903, he gave a lecture before the Waterbury Scientific Society, of which he was an honorary member, on 'Manethos' History of the Dynasties of Egypt,' naming each dynasty, each king of Northern, Southern, and Middle Egypt, from the first dynasty until the reign of Cleopatra, and the most important occurrences during the reign of each, without referring to any notes whatsoever.

"On another occasion, before the same society, he gave a lecture on China; and before a large audience in this city, in 1903, he gave one of the most eloquent addresses against the crime of Compulsory Vaccination ever heard by any audience anywhere. In 1902 he edited three numbers of the *Waterbury Anti-Vaccinator,* which I published that year, and this very materially aided us in combatting the Health authorities in their attempt to enforce the rite upon the people of this city.

"Through his frequent visits with me he became well known here, and the local press gave him splendid obituary notices, one of them ending with an expression of mine, which I considered none too fit a tribute to offer, namely: 'A patron of all Knowledge, scarce paralleled in a century."

He was of a religious turn of mind, but abhorred the creeds and dogmas of the church. He was tolerant of the opinions

of others and insisted on being left to enjoy his own belief. He usually kept his opinions to himself, but when questioned he did not hesitate to state them, and give his reasons therefor. His motto was, "Truth for authority; not authority for truth," so he never hesitated to adopt an unpopular cause simply because the majority was against it. Once convinced that it was right, he would fight for and defend it with all the courage and energy that comes from honest conviction.

Of his religious beliefs he writes as follows:

"My creed is very brief, though, as usual, more than I understand. I believe in God, a divine personality, the First and the Only, and from whom are all things. By Him the universe subsists. He is the Father of the spirits of men. This law is written everywhere, and His children, inspired and guided by Him, perceive and obey it. Such may, and sometimes do, have their powers and faculties enlarged, and their perceptions quickened, till they are able to do and declare things which are often esteemed supernatural. But such faculties are for the pure and the true. Man comes into God as the alone going to the Alone. Of this, however, and indeed of most interior experiences, it is not well to speak much or often."

From what is here recorded it is plain to see that his tastes and aspirations were those of a philosopher. He was eager to learn the causes and reasons, the principles by which things are governed. He was never satisfied with an *ipse dixit*. He always desired to know for himself what was right, as between one human being and another, and to know no law higher or more sacred than that. "What we owe to one another," he would say, "is good will and faithful service."

The death of one who has done so much for the cause of Liberal Medicine, for the advancement of science and philosophic thought touches all with vivid regret, but those of us who knew him as a friend and colleague cannot find words to express the fulness of our grief. There was nothing of cant or affectation about our departed friend. He was always kind and courteous to those with whom he came in contact. He never failed to stand by even a casual friend in the hour

of trial, and it may truly be said of him that "his left hand knew not what his right hand did."

In thinking of our loss, it occurs to me how appropriate to our dead are the closing words of John Morley on the death of John Stuart Mill. He says:

"We may console ourselves with the reflection offered by the dying Socrates to his sorrowing friends; 'he who has arrayed the soul in her own proper jewels of moderation, and justice and courage and nobleness and truth, is ever ready for the journey when his time comes.' We have lost a great teacher and example of knowledge and virtue, but men will long feel the presence of his character, making them ashamed of what is indolent and selfish, and encourage them to all disinterested labor, both in trying to do good and trying to find out what the good is—which is harder."

Although the brain and heart of him of whom we write are now at rest, he still lives here on earth, in his teachings and deeds of kindness. Thousands have been benefited by his writings and his kindly advice, and through those he has enlightened, many thousands will continue to be benefited through him. He has sown the seed, but the harvests will follow year after year without end. Whatever immortality there may be beyond the grave we know not; but certain it is that he has made for himself an immortality here on earth that we know and feel—an immortality so real, so ennobling, that it should inspire every living soul to devote their lives toward bettering Humanity.

I fear that I have already exceeded the limits of a magazine article, without doing justice to the memory of Dr. Wilder; and I hope that someone will, in the near future, prepare a complete biography, and collect his many valuable writings for publication in a substantial form.

ROBERT A. GUNN, M. D.

A HUNDRED YEARS THE LIFE OF MAN.

But seventy short years I'm allotted to stay,
That time is now due, it is due me to-day.
Three twenties and ten so renowned is the score,
Dare I venture to say give me thirty years more?

Yea, thirty years more—is one hundred the span,
That nature designed for the standard of man?
When pirates who plundered and victims who gave
Will strike flags together for peace in the grave.

The rose in blossom inspired us when young,
With sweet smiling faces and songs that they sung.
Each vied with the other in trying to please,
And win from the party her choice of grandees.

We do not remember quite all that took place,
So long is the time that our memory's effaced.
But children now wooing and bearing our name,
Remind us sincerely that we did the same.

Such things are quite trivial to all of our age,
Now wearing the crown of the white-capped sage.
But different are they in their juvenile ways,
"Stand back, you old fossil, you've lived out your days."

Take warning, young man, we will not stand aside!
We'll stay in the lead, and *our* course be *your* guide!
We're ripe now for action, we've taken our stand!
Five score is our right,—five score we demand!

Our affection is sacred and springs from the heart,
But yours is from passion, now playing its part.
You promise her devotion, you pledge her in tears,
Desert her the moment a stranger appears.

While young we must blunder along with the throng,
In learning to garner the right from the wrong.
Now blossomed in wisdom and knowledge of truth,
We'll not step aside at the bidding of youth.

When gravest dissension is sweeping the state,
And Hotspurs are fighting for war in debate,
'Tis then men of seventy—whose learning commands
The highest respect for the nation's demands—

Are called to the fore, like the sages of Greece,
For counsel in war, or directors of peace.
For knowledge is power that older men wield,
And victories are won in diplomacy's field.

The honors of life, when at seventy are due,
Surrounded by thorns may be hidden from view,
But all imperfections with him are at rest
Whose eye is now fixed on his star in the West.

The robber and bandit who played a high part,
The teller who stole a million to start,
The pirate who struck at the vitals of trade,
Their conscience is *stung* for the part they have played.

Our number of days is the number we'll say,
The limit of want is the time we may stay.
Like trees on the mountains for water root deep.
The same in the lowlands the surface will creep.

Old Nature is kind our demands will supply
Ev'n neck of the giraffe now reaching the sky!
His stretching while growing for reaching the top,
Ceased only when fruit the highest he'd drop.

Then why should we shrink from ambition to claim,
With knowledge our training will bring us the same—

A hundred full years, or a hundred and ten,
The measure of life we may live among men.

But why should we halt with the story half told
With Adam and Jared nine hundred years old,
With causes removed that have lessened our score,
Why should we not live many hundred years more?

FRANKLIN D. ORCUTT.

Pythagoras asserted that he could write on the moon. His procedure was to write in blood on a looking-glass, and then place it opposite the moon, when the inscription would appear photographed or reflected on its disc.

It was stated by the ancient Greeks that there are four elements or forms in which matter can exist: Fire, or the imponderable form; air, or the gaseous form; water, or the liquid form; and earth, or the solid form. The Pythagoreans added a fifth, which they called *ether,* more subtile and pure than fire, and possessed of an orbicular motion. This element, which flew upward at creation, and out of which the stars were made, was called the fifth essence.

From harmony, from heavenly harmony
  The universal frame began;
From harmony to harmony
  Thro' all the compass of the notes it ran,
  The diapason closing full in man.

—*Dryden.*

According to the system of Pythagoras, the world is a piece of harmony and man the full chord, which consists of a fundamental or tonic, its major third, its just fifth and its octave. Man touches Deity, passes through all the planets, and touches earth. It is because he touches Deity that he has an immortal soul, and it is because he runs through the planets that these influence his nature.

The Individual and the race are always moving, and as we drift into new latitudes new lights open in the heaven more immediately over us.

—*Chapin.*

DEPARTMENT
OF
PSYCHIC PHENOMENA

For the study of the subtile laws of Life and Being, and the deeper consciousness

NOTE: This department will be open to earnest consideration and wise conclusions on any of those subjects which relate to the finer forces of nature as expressed through the subtile forces of the mind, and to the deeper mysteries of the inner nature of man which appear to express through the various phenomena that attach to occult and supersensuous modes of activity. These are often classed as "Thought Transference" or "Telepathy," "Mind-Reading," "Clairvoyance," "Trance," "Mesmerism," "Hypnotism," "Psychic Aura," "Psychic Presence," "Spiritualism," "Double Consciousness," "Somnambulism," "Mysticism," "Mystic Symbolism," etc. Underneath the most of these subjects, which are as yet little understood, definite law is always to be found. A vast field of inquiry lies before us and the development of knowledge of the actual underlying laws is most important.

Carefully prepared material, based upon facts and presented by thoroughly honest contributors, will receive careful attention here, editorially, and will be used where practicable. The action of the mind in Dreams, especially in the symbolic dream, the conveyance of ideas through Thought-Transference; and particularly the establishing of action in life through these means—these are points that lie nearest at hand for immediate investigation. Carefully written letters may be used in a Correspondence Column.

The coöperation of interested individuals throughout the world is invited and very much desired. No monetary payment attaches to this department work. The truth, uninfluenced, must prevail.

Egg Harbor City, N. J., Oct. 12, 1908.

MR. LEANDER EDMUND WHIPPLE:

Dear Sir:—Enclosed please find postal order for payment on tuition. Please accept my thanks for your kindness.

I had a vision about six years ago which I cannot understand.

I had entered upon a new line of work intending to study and practice Metaphysics with more force, thinking that this new line of work would assist me.

One Sunday afternoon I prayed for Light to enable me to see how I could do good to my fellow men without arousing their greed. Then I concentrated, using the formula in Course No. 1, and when I came to "All is one eternal good," a loud voice called "Ho there!"

I opened my eyes, but I was alone, and thought I must have fallen asleep. I tried again and when I came to "All is one eternal good," the same thing again occurred.

Then I thought I might be on forbidden ground, but realized that there was nothing selfish in my desire as I only wanted to express the reality of my being for the good of all with whom I might come in contact.

Then I said: I will go through this work, come what will, and when I repeated for the third time, as before, I felt my eyes open a little and it was as light as if I looked into the sun on a clear summer's day; but it did not cause any discomfort to my eyes. In this light stood a boy seeming to be about five or six years of age, facing me but looking toward the ground as if meditating.

Then I reproached myself for inattention to my work and thought: "first, I fall asleep and now I can't keep my eyes closed but must look around to see what is happening outside;" and I opened my eyes and all was gone. I have endeavored to but have not got anything like it since then.

Thanking you in advance for any light you could give me on this, I remain,

Yours very sincerely,

T. S.

PSYCHIC INFLUENCE IN DEATH.

The man lay dying. He turned from side to side, ever restless, with seeking eyes and questing hands. Near him were gathered those of his own family; in little anxious groups apart stood doctors, would-be helpers, friends, and now and then the sound of weeping fell upon the sick man's dull ear, and his brows knit in an anxious frown. He was filled with a vague illimitable unrest: he wanted—what, he did not know. Suddenly it seemed to him that he was a little boy again, fearful and weeping, alone in the dark, and then the door opened bringing blessed light and companionship. He looked up into the face of the one who stood beside his bed, and saw his mother standing there. Strange, when she had been dead so many years. She took him in her arms. Her dear hands were soft and cool against his hot forehead and cheeks, and her arms about him shut out fear and unrest. "I wanted you so," he said through his tears, and then she spoke to him:

"When you were a tiny soul, Nurse Life put these clothes you call your body upon you, and waking, you found yourself in the World. You have played and worked long and you are tired. Soon that gentle nurse will come again and gently, gently take away the garments that have been soiled in the work and the play, and you will sleep. Perhaps you have forgotten the verses that you loved,

"My bed is like a little boat;
Nurse helps me in when I embark,
She girds me in my sailor's Coat
And starts me in the dark.

At night I go on board and say
Good-night to all my friends on shore;
I shut my eyes and sail away,
And see and hear no more.

All night across the dark we steer,
But when the day returns at last,
Safe in my room beside the pier,
I find my vessel fast."

"So as you sleep to-night you will float out in the darkness upon the waters of oblivion, but the River of Sleep will have become the River of Death. It *is* dark there, and cold and fearful, but you will rest and never know, and when the morning comes you will wake and find yourself rocking in your little boat on the quiet waters of the Harbor. And looking in immeasurable content toward the land you will see mountain heights and forests in the distance, and nearer, a City, more beautiful than dream-cities, more beautiful than ever sunset builded in the west, and you will say in glad wonder, 'I did not know! I did not know! Why, this is Home.'

"In that City, where there is neither pain nor death, neither sorrow nor crying, you will look into the faces of men and women and little children, beautiful with the love of service, and shining with joy that another to love is come, —but they will not tell you that; they will say: 'We have been waiting for you to help us; there is so much to do,' and you will be care-free, and tireless and longing to help, and you will make your way into the City to find your work."

The fancy left him. The man was again a man, restlessly striving with the encumbering flesh; sinking into deeps of repose only to struggle up again into the agony of being. Presently the voice of some watcher said, "He is going," and then came one, who, because she had promised, was beside him. She had no tears and her hand held him not back. Her lips were against his hand for gratitude, and on his lips a moment for farewell. They did not say "stay," but their touch said to him, "You are glad, glad to go; I must be glad with you." Then "bon voyage," she whispered, and "bon voyage" rang the words in his ears and his skiff put off from the dark shores of the World.

A. L. Sykes.

CANINE PSYCHOLOGY.

HAS A DOG A SOUL?

Of all animals wild or domesticated there is none that for a moment can compare with the dog in human interest. From time immemorial, away back in prehistoric times, probably long before man emerged from the savage state the dog became domesticated and willingly cast in his lot with his human master obtaining food and shelter in a cave or hovel in return for various services, such as aiding his master in the chase and keeping watch over his home and belongings when not engaged in hunting. The great intelligence of the dog and the many passions, emotions and qualities which he holds in common with mankind no doubt tended to draw him toward human companionship. Those who have made close observation of the habits and behavior of the dog, cannot fail to have been struck in the first place by his remarkable high intelligence, secondly by his warm, unmistakable and abiding affection for his master and the members of his family, and thirdly by his unfailing fidelity—a fidelity as true as the magnetic needle of a compass, and of a tenacity which ceases only with life. These are three rare qualities to which not even all human beings can lay claim.

Besides these human features in the dog there are others in variety such as anger, jealousy, envy, love, hatred, grief, gratitude, pride, generosity, fear and curiosity. In fact there are few human passions that the dog does not possess. His curiosity is clearly shown in his contemplation of a bright moon at which he frequently barks. This idea is well expressed in the exclamation of Brutus to Cassius, "I had rather be a dog and bay the moon than such a Roman."

Some of the senses of the dog are vastly more developed than those of man, such as hearing, sight and especially smelling, and there would appear to be a special sense enabling the dog to go straight home when liberated in a strange

locality and perhaps twenty miles from home. The distance may be very much greater if the experiment be regularly tried on this point.

The origin of the dog is lost in the obscurity of prehistoric times. He belongs to a group of carnivores which includes the wolf, fox, jackal and various other wild members of the Canine family. The oldest records within historic times are found in figures of the dog on Egyptian monuments, going back possibly 5,000 years, and these drawings represent the hound, grayhound, and house dog as we see them at present.

For the remote ancester of the Canine family we must go back probably to the dim Jurassic and Triassic periods when the primitive form of mammals termed Prommalia first made their appearance. No doubt the millions of years intervening between then and now with many changes of environment, the struggle for existence, etc., have very considerably modified the original type of the remote ancestral dog, both as regards morphology and dimensions.

Apart from the fact that the dog belongs to the same Zoölogical Class as man, viz., mammalia, he is a very highly organized member of that class, both anatomically and psychologically. In addition to his well-known intelligence he is actuated by feelings and emotions very much akin to ourselves and he possesses a well developed moral sense or what may fairly be called a conscience, because conscience is really an innate sense of right and wrong. It is well known that if a dog be detected in any act of disobedience he shows by unmistakable outward signs that he is thoroughly ashamed of himself and cowers and crouches in the most submissive and contrite manner as if begging for forgiveness. Probably no other animal below man shows similar concern about his wrong-doing, and many human beings are not blessed with this keen moral sense.

It is quite evident that dogs dream in human fashion. They may be often observed lying down after a day's hunting apparently fast asleep and yet give suppressed barks at times accompanied by wagging of the tail. Any one who has had to do with the training of both children and dogs cannot

fail to be struck with the great similarity in the methods required for teaching or training in both cases. The high pitch in training of which an intelligent dog is capable is really wonderful and the expression may sometimes be heard, "That dog can do everything but speak!" Well, if he has not got the length of "speaking" he certainly can understand for all ordinary purposes what is spoken to him, and shows that he does so by immediately acting accordingly. What animal but a dog would run to meet his returning master exhibiting great joy and affection on his home-coming? Is it any wonder that the dog has been recognized in all ages as the friend of man, as in truth he is in a sense and degree that no other animal can be? And he has by his disinterested affection compelled the love of men who have not been susceptible in general to such an influence. That the dog's love for man is almost invariably reciprocated is evidenced by the quick resentment shown for any ill-treatment of the dog by a third party, and this well-known feeling no doubt gave rise to the saying, "Love me love my dog."

In addition to his other remarkable qualities the social instincts of the dog are very strong, and many lonely mortals have found great pleasure and real companionship in their faithful and affectionate friend. Men of high and low degree alike have ever held the dog in high esteem and affection, from the celebrated Bishop Butler of "Analogy" fame, who held decided views of the probability of a future life for the dog, down to Pope's "Poor Indian who expected his faithful dog to 'bear him company' to that equal sky" behind the cloud-topped hills. This feeling has been so strong, that with many, the wish has been father to the thought that the dog's grave may not be his goal.

W. J. Murray.

LIFE'S PATH.

Cease thou, my spirit thy complaining,
For God's eternal love is reigning
  Throughout the universe so grand;
There is a work we must be doing
While earth-life's humble path pursuing,
  And with a willing helping hand.

We hear the voice of duty calling,
We see loved forms about us falling,
  And say farewell to those so dear;
With tearful eyes and hearts of sorrow
We journey on to greet the morrow
  But with eternal Hope to cheer.

The heights beyond are ever shining,
And give the clouds a silver lining
  That overhang earth's misty vale,
And which to us seem ever speaking
As faithful guidance in our seeking
  A plane where love and peace prevail.

M. F. Brooks, D.D.S.

The Delphic Oracle pronounced Socrates the wisest man of Greece, and Socrates modestly replied, " 'Tis because I alone of all the Greeks know that I know nothing."

Plato maintained that we could grasp truth only so far as we had elevated our mind by thought to its divine essence.

Strength results alone from the mind's intention. If you remove (from conduct) the purpose of the mind, the bodily act is but as rotten wood; wherefore, regulate the mind, and then the body will spontaneously go right.

—*Selections from Buddha.*

The earth is our work-shop. We may not curse it; we are bound to sanctify it.

—*Mazzini.*

DEPARTMENT
OF
METAPHYSICS

For the Practical Application of Principles to Life, Health and Character

NOTE This department will be devoted to the Healing Philosophy and such phases of thought, experience, demonstrations and knowledge as may help in intelligent ways to spread the true healing knowledge and develop its legitimate powers.

Articles that are thoroughly sound and instruct without befogging or misleading the reader will be inserted as received and approved, but no money will be paid for the writing. The department work is a labor of love and appreciation with us all, and must stand as such.

FOR THE SAKE OF THE CHILDREN.

The following clipping from "The New York Herald" contained such sensible observations that we reprint it, and hope its message may receive the attention from our readers which it deserves:

WHY CHILDREN GET BAD HABITS.

TOLD THEY'RE "JUST LIKE UNCLE FRED" OR "AUNT SUSY" AND KEEP UP PRACTICES.

Many parents and relatives are never quite easy in their minds until they can fasten every trait of a child's character upon some ancestor. They will worry around and make inquiries among the elderly people of the family until they locate Harold's squint and Mary's habit of demanding things she should not have. The minute they can say, "I know just where the squint comes from! Don't you remember how Uncle Fred used to look like that," they feel better. Having located the trouble and laid the blame on some ancestor, they proceed to tell everyone who comes in that Harold inherits his peculiarity, says the *Philadelphia Inquirer.*

The natural result of such proceeding is that Harold never dreams of trying to cure himself. Indeed, he squints the more, since Uncle Fred is a popular member of the family and a great favorite with his nephew. Hearing all the

faults and failings of himself and his brothers and sisters laid upon others, Harold naturally gets the idea that he cannot help being what he is. Many a girl who kicks and screams and holds her breath till she gets what she wants is only doing it because she is living up to her reputation. Over and over she has been told that she "acts exactly like Aunt Susy used to," so she continues the performance.

Often mothers tell of their children's faults and say: "That comes from the other side of the house," right before the youngsters. Of course, the fathers resent the implication, and forthwith proceed to tell of the sins of the maternal side. After all, what difference does it make where the fault comes from, if, indeed, it is inherited?

If you object to the ancestors of a young man, don't marry him. And once you are married, don't waste time trying to see who is responsible for the sins of your children. Set to work to educate out the faults, and say as little about them as possible.

Never allow the boys and girls to think they are not responsible themselves for every act and thought, unless you are looking for future trouble.

This is so evidently true that it is rational to suppose every one would see it so, but there are so many, alas, who do not heed even what is on the surface, that for the children's sake we want to bring this subject as earnestly as possible before the minds of our thoughtful friends and to ask them to avail themselves of all fitting opportunities for helping the cause of the children.

Whatever strength there may be in *Heredity,* lies subconscious in the imagining faculty of the mind.

Harold's squint and Mary's bad temper will indeed be fostered and made permanent by the foregoing treatment. They will be *educated* into first class squint, and bad temper, and future generations will be likely to perpetuate these defects. Why strengthen them?

On the surface plane it would be wise to train children out of "inherited" defects by *ignoring* the characteristic, and placing before the impressionable young minds the true and beautiful as their real inheritance.

There is no mystery in such a method; any one can follow it. Therefore patience and tact only are required in the good work.

To those who understand something of metaphysical laws we would say a word more. Let us remember: "God subsists within Himself. Man exists from God, retaining his existence *in* God," and every Individual soul is "a complete reflection of the Underlying Substance of Being." Each individual in gaining knowledge through manifestation

passes through many experiences; of the *spiritual activities* back of each experience the subconscious mind keeps a record. If these activities have been misused by the personal manifestation, the soul must *try again,* or be reborn into physical life.

Divine Wisdom supplies intelligence and this enables the individual soul to provide a body and an environment best suited according to the strength of character acquired and to give the necessary discipline and opportunity for overcoming past errors, and for gaining in material life a truer reflection of the real individual self. In other words the soul comes into its own on the material plane, just as spiritually it must come into its own on the spiritual plane.

Life is all one; therefore each individual member of the wonderful, mystical body is in its ultimate pure, perfect, and immortal.

That purity, perfection, and immortality is the *real* inheritance of every child, and all deflections from the straight line of its descent may be corrected by bringing the subconscious action of the mind into wakefulness as to its true activity.

Being "born in sin and conceived in iniquity," relates, as we know the law, only to the mistakes of the sense-life of parents. The child comes each time of its incarnation fresh from the realm of its individual (not divisible) state where its angel, or soul, in its passage back again into physical life collects by an inevitable law the "works" which followed it at death, and takes up again the activity just where it was left off; and for some years the child still holds in its atmosphere the light from the spiritual realms where it has been resting. The sensitive plate of its subconscious mind is clean and open to new impressions. If that marvelous sensitive plate is made to record the pure, perfect, *immortal and therefore fearless* image of its real self as one with divine love, calm power, certain wisdom, it will manifest those qualities in its maturer physical existence.

With this understanding in our minds we will comprehend as never before those oft quoted words: "Suffer little

children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Under such influence "Harold's squint" and "Mary's bad temper" will vanish. Like dissolving views on a stereopticon screen the picture of the defective ancestry will vanish from subconsciousness.

WHY NOT WEALTHY CHILDREN?

Dr. Burke is reported in the *Herald* as saying, in regard to the inoculation of the children at the Children's Hospital, Washington, with serum to test the nature of the tuberculosis, that the parents of the children were poor and uneducated and would be alarmed if they saw their children's names in print. And he asks:

"Why do not the doctors experiment on the children of parents sufficiently rich and educated to appreciate the benefit the world, to say nothing of the children, would derive from their experiments?" —*New York Herald.*

To the query of the above writer we would add another. Why do not the members of "the honorable profession of medicine" make their experiments upon the children of their own families? We earnestly protest in the name of *Fair Play* and *Eternal Right* against experimental practice upon the ignorant, the unwary, and the helpless.

In answer to the inhuman excuse sometimes silently made to conscience, sometimes openly offered to fellow men, we call attention to the fact that some of the finest men and women both in private and public life have come from the waif class, and from its relative the very poor. But putting that aside the question of right and wrong remains. Let "honorable" people concern themselves in the defense of the defenseless.

The law will never make men free; it is men who have got to make the law free.

—*Thoreau.*

MODES OF THINKING.

To the earnest student of human nature, types are important as indicating the materialized expression of persistent mental habit.

A short time ago, I was entertained in the home of a thoughtful woman who recognized the value of healthful suggestion in her daily surroundings. Upon entering her dressing-room, I saw this inscription above her mirror: "Health for smiles and ills for frowns." It is, perhaps, needless to add that my hostess lived in consistent accord with this principle.

The psychology of emotion reveals the danger to health and happiness which comes from indulgence in irritation, worry or fear; while the more intense agitation, occasioned by jealousy or the desire for revenge, has been known to produce death.

The case of the nursing infant poisoned by the milk of a jealous mother, is recorded in the experiences of an eminent authority in psycho-therapeutics.

The mind and body react upon each other and the physical can be depleted by assailing the mental vitality, as successfully as though the process were reversed. Indeed, of the two methods, the psychological results are the more speedily effective.

A rational estimate of the most important things in this world, reveals the fact that *nothing is worth the price of prolonged regret.* Even in remorse, the vitality expended, if utilized in the reconstruction of conditions would yield vastly greater returns in benefits to the injured community. Impulse is always to be distrusted and held in abeyance until reason has rendered its verdict. "The sober second thought" has saved many a man from the fatal consequences of a hasty and irrational judgment.

What we need in this age of rush and push, is the certainty that we own and control ourselves; that we are not

a part of the great struggling procession, without aim or purpose. Nature has endowed humanity with marvelous healing forces; with a power to increase vitality, and through it to gain possession of the worth-while things of life. What use are we making of this inheritance? We are willing to take the chances offered in the lottery of ordinary experiments, but to test and prove the truths which await our recognition and appropriation, is deferred until we have spent both strength and substance in securing the artificial stimulation provided by drugs and alcohol.

The emotions might be called the key-board upon which the harmony or discord of life is produced. The same string in the instrument is capable of voicing the dirge or the jubilate. Man's capacity determines his destiny and that new idea is truest which performs most felicitously its function of satisfying the highest mental and physical need.

Away then with doubt, fear and anxiety; "there are bankruptcies of life which never touch the soul." To-day—the Eternal Now is ours and the future will represent the sum-total of its failure and success.

Every act of life leaves its imprint upon the mental nature, which in turn becomes an influence for good or evil. If the clouds are dark about us, let us look across the chasm of uncertainty and dread, to the brighter side of the divine purpose, and with Browning exclaim:

"All that is at all, lasts ever.
Love and the soul stand fast."

MARIA CHAPIN WEED.

Regarding the question of the pure and impure, the world involved in self-engendered doubt cannot perceive the truth; better to walk along the way of purity, or rather follow the pure law of self-denial, hate the practice of impurity, reflect on what was said of old, not obstinate in one belief or one tradition; with sincere mind, accepting all true words, and ever banishing sinful sorrow. Words which exceed sincerity are vainly spoken; the wise man uses not such words.

—*Buddha.*

MY CRY.

Why was I placed here, unless I could do
That which I long for, that which is true?
I pause, when I think of the death-like state—
That waits me yonder, unless I take
All which is mine on this mortal sphere,
Now, and to-day, my all that is here.

My all? Yes. What I've gained in ages past,
Could I but sense it, and hold it fast
Here in this state of perpetual life,
Would there be need of question and strife?
Would my cry ring forth in the self-same way
If I ceased to struggle just for a day?

Yes, and no. Have I not asked to be made?
To reach all shores deep waters I wade,
So deep that their rhythm discordant seem,
Yet depth is life's melodious stream.
As I sail on it, and up it, I know
Lights from my soul flood shores as I go.

Those gleams of light are my soul's cry to do.
Mine did I say? Am I, I? or you?
You? No. I was I in æons long past;
Mine, like yours in life's chaldron was cast,
Stirred by the hand of whom, me? or my God?
Mine, even then, in the heart of earth's sod.

I too, like the grub from the mud below,
Crawl up life's reed to the sun to grow.
As I cling questioning on its frail stalk,
The God within bids me rise and walk;
To move as he moves forever and aye,
To find yestreens good, a part of to-day.

MARY O. SMITH.

Longinus, the philosopher and rhetorician, was called a walking library.

Who knoweth if to live is to be dead,
And to be dead is to live?

—*Euripides.*

Who therefore is free? The wise man: he who is master of himself, whom neither poverty, nor death, nor chains terrify. Who has courage to restrain his desires, and to despise titles; whole, smooth and round within himself; invincible to all attacks of external violence; upon whom Fortune always rushes in vain.

—*Horace.*

I have long continually *meditated on death* till by God's peace it has grown transparent for me, and holy and great rather than terrific; till I see that death, what mortals call death, is properly the *beginning of life.*

—*Carlyle.*

As we live through the soul, it must be said that by the virtue of this we live well; just as, since we see through the eyes, it is by the virtue of these that we see well.

—*Iamblichus.*

NO INSINUATING.

Patrick—"I hear your wife is sick, Moike."
Mike—"She is thot."
Pat.—"Is it dangerous she is?"
Mike—"Divil a bit. She is too weak to be dangerous, any more."

—*Brooklyn Life.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

APPARENT DEFEAT OF "MODERNISM."

The *Allgemeine Zeitung* of Munich, Bavaria, pronounces the unveiling of the statue of Professor Hermann Schell "the final end of a great tragedy." Prof. Schell was a representative of the school of thought in the Roman Catholic Church known as "Modernism." There had much been hoped from this demonstration, but the address of Professor Stolze exhibited a timid cautiousness that showed a loss of courage as well as of purpose. The purpose of Modernists was to reform the Church by bringing it into harmony with modern scholarship and discovery. There are those who believe that such a project is insane. It must be admitted that the developments of a year past seem to justify such an opinion. Teachers in almost all the theological faculties in Germany were champions of Modernism; some have already surrendered their convictions to authority, and of the rest "hardly a dog dares move his tongue."

There are those who believe that Modernism still lives, and that it will flourish till it shall bring the whole Church into harmony with scientific research but the present outlook strongly indicates the contrary.

The motto "A E I O U" was adopted by Frederick III., Emperor of Germany, to signify initials for "*Austria Est Imperare Orbi Universe*"—Austria is to rule the universal world. Later English will make it stand for Austria's Empire Is Obviously Upset.

THE SOLIDEST THING ON EARTH.

MAN ONLY A HOLE.

What is the solidest thing in existence? It is not iron, it is not lead, it is not gold, it is not platinum, it is not any of the things that impress our sense as being extremely dense and solid. The answer, as recently given by Sir Oliver Lodge, is amazing beyond belief. The solidest thing in existence, he avers, is the very thing which for generations has been universally regarded as the lightest, the most imperceptible, the most utterly tenuous and evanescent beyond all definition or computation—the ether!

The ether is supposed to pervade everything, to be everywhere, to penetrate all objects, to extend throughout all space. The earth moves through it and it through the earth; the sun and all the stars have their being and their motions in and through the ether; it carries light and electricity and all forms of radiation. Nobody has ever seen it or rendered it evident to touch or to any other sense. It escapes all efforts to feel it, to weigh it, to subject it to any kind of scientific experiment. It plays no part in mechanics. It neither adds to nor takes away from the width or substance of any known matter. And yet we are now assured by some of the highest authorities of science that the ether is millions of times—Sir Oliver Lodge says *fifty thousand million times*—more dense than platinum, one of the solidest metals known.

INFINITE POWERS OF VISION NEEDED.

When the ordinary reader peruses such statements he cannot be blamed if he exclaims: "Away with such nonsense! Am I to be asked to throw overboard the evidence of my senses? You might as well tell me that if I dash my head against a stone wall I shall feel no shock, or that if I strike my fist against the air I shall shatter my bones."

But this is exactly what science does ask us to do. It tells us not to trust our senses at all if we wish to penetrate the greatest secrets of Nature. It affirms that the senses are our most persistent deceivers. Matter, Professor Osborne Reynolds has asserted, instead of being, as we innocently

believe on the evidence of our senses, the only real and solid thing in nature is, in fact, the absence or deficiency of mass. The one actually massive and solid thing in the universe is that of which our senses take no account at all, which is neither seen, nor felt, nor heard, nor tasted, nor in any manner rendered evident to our physical perception.

The reader whose mind is confused by all this may find some comfort, if he will, in the fact stated by Professor Garret P. Serviss, whom we quote, that the savants who make the assertion admit that they do not themselves understand it. They are as much mystified as the rest of us; yet they go ahead, confident that they are on the right track. Some significant echoes of this astonishing discussion were heard at the recent meeting of the British Association. It comes out of the recent study of the ultimate constitution of matter and of the nature of atoms. If, say the most advanced leaders in these new speculations of science, we could, with infinite powers of vision, see inside the apparently solidest substances we should find emptiness.

An atom of platinum would then appear to us as void as the open space between the stars. Its constituent particles would be seen scattered like a few motes in a vast chamber. What we call solid matter, one savant has declared, is simply a hole in the ether. We are holes in the ether, the mountains are holes in the ether, the earth is such a hole, the sun and stars are likewise emptiness. The ether alone is solid and real!

The practical man will reasonably demand where he is to find any interest in such speculations. He will ask if they are not more empty and vain than the advanced scientists would have us believe that matter is. Perhaps a reply might be found in the suggestion that if the ether is that which Sir Oliver Lodge and others think it to be, then it is the centre and home of all energy, of energy vast beyond imagination.

And there are some thinkers who hold out the hope that some day, as a result of the investigations now in progress, we may discover a method of tapping this limitless store of

energy. It is a dream which shows mankind in the possession of almost godlike powers, independent of and rising above the narrow field of mechanical energies hitherto under his control. But how is this to be brought about? Ah, that is the question. Nobody gives us, as yet, a practicable hint, and all this could well be dismissed as unworthy of attention if it were not that some of the leaders in science who have proved their worth and are honored for their achievements, lent their names to the assertions that have been made.

—*Popular Science Siftings.*

NEW SOURCE FOR PAPER STOCK.

It is evident with the immense destruction of forests by fire and the exhaustion for various uses, that the supply of wood pulp for the manufacture of paper is soon to be exhausted. Invention has already endeavored to meet the contingency. The cotton, it is said, has been found to be capable of supplying the desired fibrous material in requisite quantities. It is now regarded as refuse, and after cotton picking is over, has to be cleared out of the way for the next crop. This new discovery converts it into valuable material and will furnish a contribution to our resources which will be of inestimable value. Cotton-stalks, it is declared, make the finest paper for book-work and the paper is more lasting and durable than paper made from any other material.

An incidental benefit from employing it in the manufacture of paper is that it will help in destroying the cotton-boll weevil. The plants are now burned for the purpose, but this process accomplishes the same end of killing the eggs of the pest. The estimated cost of such paper is four dollars a ton, which is less than the cheaper kinds from wood pulp.

Endowed with inward rest and peace, the idea "I" departs, and the object of "I": clearly discriminating the non-existence of matter, this is the condition of immaterial life. As the munga when freed from its horny case, or as the wild bird which escapes from its prison trap, so getting away from all material limitations, we thus find perfect release. Endued with wisdom! let it be known this is real and true deliverance. —*Buddha.*

A NATIONAL AWAKENING TO THE NEED OF FOREST PRESERVATION.

"In the last ten years," says the Yearbook of the Department of Agriculture for 1907, "forestry has advanced in this country from an almost unknown science to a useful growing profession. In that time the number of technically trained foresters has increased from less than a dozen to over 400. Ten years ago there was not a single forest school in the country; now there are several professional forest schools which rank with those of Europe, and a score more with courses in elementary forestry whose usefulness is steadily growing. Forest lands under management have grown from one or two tracts to many, aggregating 7,503,000 acres, scattered through 39 States. The National Forests have increased from 39,000,000 acres, practically unused and unprotected, to 165,000,000 acres, used, guarded, and improved both in productiveness and accessibility. The number of States which have State forests has increased from 1 to 10, and of those which employ trained foresters from none to 11. The membership of forest associations has increased from 3,600 to 15,000. Ten years ago, except for a few of the foremost botanists, European foresters knew more about American forests than did the people of this country. In Europe they were then using preservatives to prolong the service of beech ties, and so adding from twenty to forty years to their life. Here, on the other hand, scarcely a treated tie had been laid, though there are now 60 treating plants, 27 of which treat ties exclusively, and an engineer who recently returned from Europe reports that both in size and mechanical perfection the treating equipment of this country is ahead of any to be found abroad.

"And yet American forestry has only safely passed the experimental stage and got ready to do something. Action, immediate and vigorous, must be taken if the inevitable famine of wood supplies is to be lessened. We are now using as much wood in a single year as grows in three, with only 20 years' supply of virgin growth in sight. Only the application of forest knowledge with wisdom, method, and energy, in the next ten years, can prevent the starving of national industries for lack of wood.

"The woodlot offers an excellent opportunity for the practice of forestry. It is accessible enough to allow of moderate cuttings at frequent intervals, and it may be protected from

trespass and grazing, and from fire, its chief enemy, without an elaborate scheme of defense; then taxation is not a great burden, because the revenue from farm supplies more than meets this item every year, and thus prevents the accumulation of interest. In New England, New York, and Pennsylvania great interest has been taken in planting white pine and other species.

"The application of intensive forestry to large tracts will naturally be of limited extent for some time to come. Closer utilization, the setting of a minimum diameter below which trees shall not be cut, to provide for a second crop, and protection from fire, are conservative measures which are steadily gaining ground. But looking into the future far enough to make provision for a third crop is not yet common, while efforts to bring forest lands to high productive capacity have as yet scarcely been attempted. In wealth of soil and high commercial value of native trees America has a decided advantage over Europe, where intensive forestry is paying well. American corporations and long-time investors, as well as the provident farmer, must go deeper into forestry to reap full reward."

FORESTRY IN THE STATES.

"Delaware, Kentucky, Missouri, and Mississippi are better acquainted with their forest resources, by reason of forest surveys conducted in coöperation with the Forest Service. Taxation, now the most difficult problem in State forest work, is receiving thoughtful attention.

"The New York State nurseries, in April and May, 1907, contained 549,450 four-year-old transplants of white pine, Norway pine, Scotch pine, Norway spruce, and European larch, ready for planting. In addition, an importation has been made from Germany to complete an even million trees, to be set out this spring. A crew of 100 men, under the charge of two professional foresters, will do the work. A 10-acre nursery will be established in central New York for propagating stock for free distribution and to furnish shade trees for the good-roads system. A new feature is the creation of a patrol of the Adirondack railroads during the spring months. This contemplates a force of 100 men, distributed along the steep railroad grades at places in the forest where conditions are the most dangerous. This railroad patrol is entirely separate from the fire-warden system, the patrols being paid directly from the Albany office. At the end of

the year the railroads refund to the State one-half the expense. During the summer of 1907 seed-spot sowing was carried on, and a field experiment station started. Fifteen species of seeds have been planted in various ways. The most hopeful experiment is one in which seed is dropped on the unbroken ground at 5-foot intervals, and the seed at each spot covered with a handful of sand. Western yellow pine seed planted in this way produced trees in nearly every spot. An experiment was made with white pine, by putting a handful of black muck on the unbroken ground, placing a few seeds on the muck, and covering the seed with sand.

"During the past year New Jersey has developed a definite policy. The forest commission is actively working for the betterment of the woodlands of the State, to establish values in forest lands, and to make them continuously productive. The means employed are control of forest fires and instruction of woodlot owners. The State contains numerous forest areas of considerable size, but for the most part the work concerns itself with the intensive management of woodlots for the production of ties and lumber for near-by markets. During the one year of its operation the fire service has succeeded in reducing the acreage burned and the damage done to woodlands to less than one-tenth that of any former year. This has already affected favorably the market price of forest property. The commission has acquired about 11,000 acres of land for State reserves, and will develop the property as demonstration areas and public parks. It recognizes, however, that the private owner has, and will continue to have, the greatest interest in this question, and will therefore devote every effort to make such lands valuable and productive.

"The Pennsylvania department of forestry has during the past year directed most of its attention and energy to the acquiring of new land, the establishing of good nurseries, and the pushing of reforestation work. The State now holds in forest reserve lands about 10 per cent. of the area of timberland of the Commonwealth. The nursery area has been increased to over 12 acres, and in another year the number of seedlings will be more than doubled. There are at present, in three nurseries, a total number of 2,250,000 seedlings, of which about 8 per cent. are hardwoods, the remainder being conifers, mostly white pine. The reserves are being improved, roads are being opened and built in order to make the land accessible and to serve as fire lines. Special atten-

tion is paid to the control of forest fires, and losses are very greatly decreasing. Fire-killed timber is utilized. A successful experiment with small fire-killed timber was made some time ago in the burning of charcoal. A forest academy is maintained directly by the department for the training and education in forestry of young men of the State for work on the forest reserves, and to speak to public schools, teachers' institutes, and farmers' institutes. The school has made wonderful development and has now under construction a new and thoroughly modern red stone building to be used for dormitory and lecture rooms, together with thoroughly equipped laboratories.

"A State forest survey, conducted by the State forester in conjunction with the examination of timber tracts for private owners throughout the State, has awakened new interest in forest preservation in Maryland, and inquiries are met by the publication of circulars which deal with practical State problems. Arrangement has been made for a series of experiments in the preservative treatment of fence posts, to be carried on by the Maryland State experiment station in coöperation with the Forest Service. Fence posts of the kinds of wood which grow in commercial quantities in Maryland will be treated by different methods and set on the station grounds, where they will be subject to frequent inspection.

"The West Virginia State Board of Trade has appointed a committee to investigate State forest conditions and recommend to the State legislature the enactment of laws which will promote forest preservation."*

REAL REFORM REQUIRED.

The National Convention of the Prohibition party proposed the subjecting of the action of the Post Office Department to review by the Courts. This is a matter which justice has required for many years. The regulations of that Department have been marked by actual defeating of the purpose of the law. The strong are favored; the weak oppressed and crushed.

* The article, from which the above are excerpts, gives a brief summary of recent achievement in forestry in the United States, a list of forest laws passed in 1907, and a directory of State forest laws, forest associations, and forest schools. It has been printed as a separate, and can be had free upon application to the Forester, U. S. Department of Agriculture, Washington, D. C.

OL' JOSHWAY AN' DE SUN.

By Joel Chandler Harris (Uncle Remus).

Ol' Joshway stood in front er his tent,
An' siec't his soldiers on,
But when he turned fer ter look aroun'
De day was nearly gone.
He rubbed his beard, he scratched his head,
An' kicked his heel in de groun';
Kaze he wanter finish de battle job
Befo' de Sun went down.

He look ter de East, an' he look ter de West,
An' he wave his han' on high.
"King Sun," sez'ee, "I want you ter see
Me smite um hip an' thigh!
Come down ter camp an' rest yo' sel'!
A little while wid me.
I'll git you a fan an' big wide cheer
An' set it whar' you kin see."

Dey wuz lots mo' talk, but de Sun come down,
An' tuk a little ease,
An' when he got too awful hot,
He called up ol' Brer Breeze!
"My time is short," sez de Sun sez'ee,
"An' you better do yo' do,
Kaze I'm feelin' like I wanter see
Dis mortal scuffle throo."

Well, dey fit an' fit an' fowt an' fowt
Right dar' in de light er de Sun,
But Joshway frailed um out an' soon
He had um on de run.
King Sun, he say, "I'm overdue
'Cross dar whar de night's still black,
De folks will wake fo' de chickens crow
An' put der big clocks back."

Ol' Joshway thanked him mighty polite
An' ax him ter come agin;
King Sun, he say, "I speck dat I
Will be whar I've allers been."
Den he mosied off, kaze he ain't got time
Fer ter set an' talk an' stay;
He hatter go off whar de night still dark
An start ter breakin' day.

Well, time run on an' people 'spute
'Bout Joshway an' de Sun
Some say dis an some say dat,
An' splain why Joshway won;
Sometimes when he wus settin' roun'
Whar he couldn't he'p but hear,
He'd say: "Go in de settin' room an' see
How he scorch'd my big arm-cheer."

Purchase the next world with this; thus shalt thou win both.

—Arab Proverb.

When a work has an elevating effect on the mind, and inspires you with noble and courageous thoughts, it is good, and is from the hand of a master.

—La Bruyère.

When we do not find repose in ourselves it is in vain to look for it elsewhere.

—French.

Real action is in silent moments.

—Emerson.

Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

—Washington.

BOOK REVIEWS

THE QUEST. By Dr. Frederik Van Eeden. The authorized Translation from the Dutch of DE KLEINE JOHANNES by L. W. C. Cloth. 519 pp. John W. Luce and Co., Boston. 1907.

It is generally thought that the days of allegory are gone by, but in this delightful work which is half a fairy tale, Dr. Van Eeden has given to the world a poetical statement of Philosophy which reminds the reader of the days of childhood's fancies and which yet holds him in the realm of the mature thought of the grave searcher after Truth. "The Quest" is that of our modern civilization for the "Golden Key" which will unlock the mystery of Human Life and of Nature.

The hero is introduced as a child and his name is Johannes. He has remarkable experiences with the "elementals" who appear as fairies, and as spiteful imps. One of them is horrible, and we would earnestly advise the author to omit it from future editions. We refer to the visit to the graveyard with the skeptic imp Pluizer. Wyndekind, Wistik and Pan are charming as well as wise. While still a child Johannes meets Marjon, an intelligent pure young girl, who later in life becomes his wife. The keener intuition and steadfast practical faith of the woman nature is beautifully and strongly portrayed by Dr. Van Eeden. Markus, a laborer, is the Christ again on earth in human form. The children Johannes and Marjon call him their brother. Markus speaks in the churches, at labor meetings, in hospitals and at anarchistic clubs, and makes the confusion that would follow such words of truth to-day in our Christian lands.

His death follows an eloquent outburst at a royal wedding He dies in a hospital between two criminals. Markus' martyrdom at last draws the lovable but vacillating Johannes to him in a final faithfulness; and Marjon is then the sole object of the hero's love and is his promised wife.

The book abounds in fine strong passages and presents a sound Philosophy. It is a good book for both old and young.

BUDDHIST ESSAYS. By Paul Dahlke. Translated from the German by Bhikkhu Silacara. Cloth. 361 pp. $3.00 net. Macmillan and Co., Limited, London and New York.

To present Eastern methods of thought to Western understanding is a difficult task, and especially so when religious bias clouds perception; yet in these Buddhist Essays both the

author and his translator have given a remarkably clear and dispassionate presentation of Gautama's philosophy.

The book begins with a biographical sketch of nineteen pages, then follow 342 pages treating of philosophy. As one reads the mind recurs to Buddha's words on page five: "Great truly is the fruit, rich verily is the reward of persevering, reflection, if supported by right conduct. Great truly is the fruit, rich verily is the reward of insight, if supported by persevering reflection." That all life is *Sorrow,* and that it is *illusion,* appears as the basic idea of the Buddha. Salvation lies in denying all evidence conveyed through the senses, and when that is accomplished there is nothing left —extinction of the *I* has taken place. Still we are told that Karma or as it is in Pali, Kamma, is eternal, the creative *I* must be born and reborn eternally for in each life are the deeds which as seeds produce the next life. By close thinking however one finds an idea, though rather indefinite, of a *soul substance* back of the continual and continuous BECOMING. Apparently Buddha great, even glorious as he was, found the personal feature in life about all he could grapple with. The surpassing power of an individual soul being "in the world but not of it," remained for the Man of Galilee to demonstrate. An apology is made for the continued degradation of woman, through the fact of the instinct in the eastern nature for renunciation.

Gautama, as clearly shown, revealed a great truth to mankind, and the study of his teachings brings Christians into recognition of the Christ's words. "He that loseth his life shall gain it." We hope Christians may thoughtfully read this book for there is deeper, truer science of being in it than appears on the surface.

IN THE OPEN. By Stanton Davis Kirkham. Cloth, — pp., $1.75 net; by mail $1.87. Paul Elder & Company, San Francisco and New York.

"In the Open," a volume of nature essays by Stanton Davis Kirkham, has just been brought out by Paul Elder & Co. Mr. Kirkham needs no introduction to the readers of the METAPHYSICAL MAGAZINE, his series of philosophical and psychological essays, "Where Dwells the Soul Serene" and "The Ministry of Beauty" having been widely read by people with an interest in the best things in life.

As a nature writer Mr. Kirkham is not so well known, but he proves his versatility in that he is as much at home in

this field as in any other. His volume has already been placed with the best of Thoreau and Burroughs by some of the well-known naturalists of the country. Mr. Kirkham sees nature as a scientist and trained observer, and also with the love and sympathy of the poet. He does not consider it necessary to "paint the lily"—the wonders of the world as they actually exist are more marvelous than anything man can invent about them. If he can make his readers love the forest, mountain and sea; get the thrill that comes with the first bloodroot and hepatica; smell and taste bayberry and wintergreen and hear the hymn of the valley, he is satisfied.

To the lay reader such chapters as "Insect Lore" and "The Ways of the Ant" make a strong appeal; perhaps, however "Pasture Stories" and "Songs of the Woods" are the best written and most charming of the many interesting essays. Mr. Kirkham is an out-of-door man, and having lived in many parts of the country, writes with a large knowledge and wide understanding. The book is full of information, but it is conveyed in such a way that you are interested and do not realize that you are being instructed. The style is simple, direct and flowing.

The book is brought out in Mr. Elder's best manner, making it delightful to handle, and a gift book of great attraction. The frontispiece is a reproduction in color of a painting by Louis Agassiz Fuhtes—a flock of wild geese—and the other illustrations are from photographs by Rudolph Eickemeyer. "In the Open" breathes the spirit of the out-of-doors and will make a strong appeal to the increasing number of lovers of nature in all her varied manifestations.

THE TWENTIETH CENTURY CHRIST. By Paul Karishka. Cloth, 250 pp., $1.00 net. Lothrop, Lee & Shepard Co., Boston.

It is good to read a book like this. It strengthens self-respect and calls "come upward," while it shows a possible pathway. Mr. Karishka presents a reasonable theory for the absence of contemporaneous historical records of the man, Jesus, and his philosophy, and while stating his teaching to be more necessary than his personality, he accepts his personality as a fact. He calls Jesus a *Trismegistus*—one thrice blessed, one in whom "intellect and heart" are "wed at the altar of body." The author gives salient features of the philosophies of Pythagoras and Zoroaster, Laotze, Confucius and Gautama, and traces the wisdom of Egypt in Christian ideas.

Jesus, the Christ, is shown to fulfill all known truth in his own being and to have taught the *universal* law as open and operative in the *particular* life, and in so doing made extremes to meet, and showed the way for each one of mankind to master limitations. Not the relative, but the absolute was, or is, the teaching of Jesus, the Christ, as revealed in the four Gospels, the absolute is seen in them, according to this writer, to sweep the relative into its own life which is the unit of being.

The book is well written and devoid of tedious intricacies.

THE BEST MAGAZINE.

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical. Nothing else fills this want.

The active support and assistance of *every friend* is urgently needed to bring it to the notice of those who would appreciate it. Its publishers will be grateful for any such assistance in increasing its circulation for the general good.

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CONCENTRATION.

In considering the matter of a proper development of the powers of thought, the subject of Concentration becomes especially important. Much has recently been written upon this interesting subject, and, many have taken up the matter of a development of the powers of Concentration through special practice. As commonly conducted, however, the methods employed in the practice render much of the effort futile; and in the development of the forces of the mind through the operations of conscious thought, it frequently is a hindrance rather than a help. Whenever the practice is conducted in mechanical ways, with the attention fixed upon material things, or on any of the details of objective life, this result ensues, because in this way thought is given over to the separateness of objects, and concentration is lost instead of being gained or increased by the effort made.

The mind is not merely a machine, and "concentration" is not the mechanical operation of a simple thought-process to be conducted through the separation of one single thing from all others of its kind, as the special object of consideration. That is the world's usual inverse view of an occult subject. It is the result of judging the subject externally and interpreting it through sense-reasoning, which always inverts the action involved and thereby confounds the understanding, making error seem to be truth, and frequently causing ignorance to pass for profound knowledge on the subject.

Attempt to concentrate thought upon a physical object

can scarcely be more than sense-action, and by it little can be gained. As a *real* act of the mind, concentration through sense-action is quite impossible, because the nature of the senses and their interpretations of action are inconsistent with the act of concentration. This, however, appears to be the chief effort of many who practice and of some who profess to teach the art; and much of the modern teaching, as promulgated by both Oriental and Occidental exponents, leads in that direction. These individuals appear to be unaware of the fact that their efforts are not based upon the highest law; and as experimenters they usually become enthusiasts in the exercise of a sort of mental gymnastics that passes for concentration. The reason for these errors lies in the fact that so much of the present teaching on occult subjects relates altogether to the affairs of separate personal life, in which material things are made the object of study and considered to be the realities of life and even of being. But *real* life is spiritual and sense presents only inverted modes of its activities.

When concentration is taken for the subject, with the mind still indulging the illusions of the external senses and thinking in terms of separate objectivity, it is quite natural that the chief effort should be to find a *separate object* upon which to fix the attention in a supposed concentration of the mental faculties and forces. But, while the attempt is made to hold a *single thing* as the one object of concentrated thought, all the limitations common to the senses prevail in the mind the same as while dealing with other subjects; the intention to concentrate the thinking does not change them. Whenever the senses are trusted, with regard to spiritual subjects, they present false testimony, and yield no facts.

The act of intelligence which leads to concentration as a final result, is conducted through a process of thought; and as such it is necessarily an operation of the mind. The mind moves on various planes which involve numerous modes of action as well as manifest different laws of life. Its modes of sense-action are all limited in scope and in power.

The mind cannot think without an object of its thought;

and this object, be it what it may, occupies the entire conscious attention of the mind during that process of thought. If the object be material, the thought about it is necessarily materialistic and the mind will proceed in terms of sense-action. Then, more or less, as the case may be, it must be deceived by the illusions of limited action. While dealing with thought under any of the limitations of the senses, the mind can never be entirely free from these illusions.

One cannot think spiritually about a material thing; because, if his thoughts embody the original spiritual activities, the *object* accompanying the idea will vanish, while the idea itself will absorb the entire attention. And the idea is altogether spiritual. Neither can he think materialistically about a spiritual entity; for this operation would soon objectify the subject and a "thing" would immediately take its place in the mind.

Each phase of thought relates to its own plane of action; and while the thinker adheres to the principles which govern that plane, the thought remains there in all its operations, regardless of qualified intentions on his part.

Holding thought closely to a given point, in the terms of sense, and relating it to a material object, is not "Concentration," by any allowable interpretation of the idea, in relation to metaphysical or spiritual meanings.

The instruction so commonly given in these days of "new thought" study, to sit in a specified attitude, with the body *fixed* in some position (usually one calculated to suit the whim of the would-be teacher) and then to concentrate the mind upon, say, the point of a cambric needle, is, by many who should be better informed, considered to be the acme of concentration. But this is as far from the real idea as one could well be and still think at all. At best it is only a sort of mental gymnastics. It has no purpose save self-gratification; its only object is self-accomplishment; and its very best result, to the mind of the mental acrobat who succeeds in holding his thought there for a few moments, seems to be a personal pride in having accomplished something supposed to be in advance of the powers of others. This

personal accomplishment is usually considered to be the direct result of actual concentration.

This mental attitude, however, stultifies the very faculties necessary for the act, and for the time being renders inoperative the real powers of concentration. As no true purpose for right action exists under its motive, the basis of action has been entirely wrong. The *principle* was left out of consideration.

This may be *condensation* of thought, but it is not concentration, except in the world's most external use of the bare *word*. The heart of the word is in its higher meaning and the idea itself is always spiritual. Metaphysical ideas can never be expressed through these external meanings.

These criticisms are not given with a desire to discomfort those who are striving to progress in understanding, or to condemn teachers who are honest in their intentions and earnest in belief, though misled by sense evidences and reasonings; but they are given seriously and emphasized with earnestness, in order that we may properly understand the principles involved. The wrong method has taken such a hold among those who, through the efforts of modern teachers, have become interested in the subject of concentration, that the ground of our understanding should be cleared, somewhat, in order that the real idea may be rightly comprehended.

The word "Concentration" has a metaphysical meaning seldom recognized except by those who pursue the study of thought-action as philosophical thinkers, but which is necessary to a proper understanding of the idea that underlies the act. The meaning bears direct relation to the origin of the word, and was used by those earlier writers who thought along spiritual lines of reasoning more than most modern writers appear to do. In the external thinking of the worldly mind it has been discarded because not appreciated; while the external form of thinking has superseded that based upon the REAL IDEA until it occupies almost the entire field of general thought and teaching upon the subject.

The dictionaries, upon which the people mainly rely for

information and guidance in the use of words and the meaning of terms, make little use of any but the external meaning of the idea. The growing tendency of the modern revisionist, to expunge the higher and more metaphysical meanings, and illustrations of words bearing such, is becoming a serious matter to the student of ideas and reality. Comparison of modern editions with those of twenty and thirty years ago will show many changes and omissions.

Both the dictionary man and the world in general are devoid of the healing power, which was quite generally possessed in the times when these higher meanings were maintained; and they are void of the sound philosophy which goes with the *real meanings* and rests upon those ideas. Book knowledge does not determine the question; it becomes a matter of soul-comprehension, in the possession of which worldly opinion never prevails against the spiritual activities of the subject, as demonstrated through the real and enduring operations of the higher mentality.

What the world-mind "knows" is printed in books and may be referred to for information at any time, by the metaphysician as well as by the man of the world; but much of that which the true metaphysician stores in his understanding is, in general, not to be found in modern books, and seldom enters the comprehension of the material reasoner; yet it contains the very essence of the higher powers for action, which the intellect of the world is striving to discover and possess.

As used by the world, for the purposes of sense-reasoning, the word "concentration" relates to the converging of things which are viewed as separate, toward each other, to meet at a given point *called* a center. It always relates to a coming together of *separate* things, lines, or parts. In this view of the idea there is no wholeness, because the "things" are still considered as separate in themselves, and may scatter again at any time. Separateness is the nature of both the thought and its action.

In this sense concentration would be a moving *toward, to, or into* a center. The center is as separate in the cal-

culation as the parts or things that move to it; and it remains separate in the comprehension, because, the converging lines also diverge, and the separate things congregated at a separate center, may go elsewhere at any moment, leaving the separated center empty.

When the mind is given to sense-reasoning, thought moves in the same ways as material things. Materialistic thought, when considered as real, contains its own negative opposite—emptiness, absence, or nothingness. None of the separated opinions relate in any way to metaphysical thought or to any real act of mental or spiritual wholeness.

Concentration, as the term is commonly used, signifies the act of concentrating; to concentrate. It has its higher meaning in Concentre; and this should lead naturally to the noun Concentration, without change of meaning. The word "Concentre" was derived from the Latin *con,* (*cum*)—with, and *centrum*—centre. From this root all the words of this line were derived, but "concentre" is the earliest derivation and possesses the purest meaning. For this reason, perhaps, it is now little used. Through continued disuse this and similar words have nearly disappeared from the acknowledged vocabulary, while their meanings have deteriorated until the definitions given as authoritative are nearly or quite the same as those given of the words that properly represent the more crude ideas.

Observe that the root is "*with* centre." The subtile difference between "with" and toward, to, in or at, is the chief point of distinction, here. Like all subtilties it carries much meaning and a great deal of power is associated with its understanding.

Concentration of thought is the mental act of operating intelligently *with* a center of understanding. It does not properly signify the act of consciously moving toward or into a center, because these imply separateness and previous non-union which may either continue or become reëstablished; but the real idea signifies union THAT HAS ALWAYS EXISTED, and that only requires recognition to be realized and possessed consciously. In its best sense, therefore, it

cannot be said to relate to concen*trate,* but it belongs to the "concentre" family. "God, in whom all perfections concentre."—*Bishop Beveredge.* "All is concentred in a life intense."—*Byron.*

That which "operates with," is with, belongs to and is necessarily an individual (indivisible) portion of the entity with which it operates. In essence they must be one, else separateness would be the first characteristic recognized and they would cease to operate. The field of separateness is where the world finds its concentrating action—in the converging and diverging of radii. It is concentrativeness rather than concentration.

The word Concentration is so thoroughly established in the world's uses, and so universally with the common meaning—"converging together," that it must be so used by all, in common parlance, and for the ordinary purposes of personal life; and there will be no harm in so using it, provided it be remembered that in dealing with spiritual faculties and qualities the mind must think with pure motive, and evolve the true meaning of its idea, in order to reach the principle and understand its subject. One meaning for the world to use in its description of separate things and actions, but quite another for the *soul of things* which is eternally established in unity and wholeness. This necessity exists because of the world's mistaken reasonings, but should not be yielded to by those who wish to think *with principles.*

Mind, like soul, is spiritual in the essence of its nature and not subject to the limitations of physical action. Thought, also, is free in its nature and its possibilities. In its purity of action there can be no radii. Like light, thought extends simultaneously in all directions with equal force. Its seeming radii are as much an illusion to the fallacious sense-reasoning faculties, as "rays" of light are an illusion due to the imperfection of sight. They actually do not exist, though every eye "sees" them and material science declares them to be present. The light shines at the side of a so-called ray as much as in what seems to be its *line* of action; and only a fixed opinion with regard to the supposed separate-

ness of all things, so adjusts the lens of the eye that it reports the limitation of action according to the common self-desire. This, again, illustrates the imperfection of sense-evidence and its tendency to deceive the mind.

In the attempt at concentration of thought upon the point of a needle, the object of the thought is material, and the thought itself, in its inception, is based upon materiality; therefore only a materialistic thought can be so formulated. The effort, then, will be to concentrate or to bring in from a seeming outside, thoughts which are recognized as separate and scattering in their action, and to exclude them one by one from conscious recognition, until only the point of the needle occupies the attention of the mind.

But thought which is "separate" in its parts is also "many" in its aggregate; and when the thinking faculties are turned to the needle point they at once begin to express themselves there in multiplicity; then the would-be "*one* thought" becomes as *many* as can be crowded into the time given over to the attempt, while thought goes dancing all over the universe, leaving the needle point to itself. The concentration is in the point rather than the mind, after all; and it is steel instead of mentality; material not spiritual.

The nature of the mind is different from that of the needle point. The one is free, whole and all-inclusive; the other limited, separate and exclusive. Not even a speck of dust will rest upon a needle point and a mind which could successfully do so, in the continued exercise of a materialistic thought, would scarcely require serious attention in a universe—not to say much about the thought itself.

But, seriously: It is quite impossible to "concentre" one's thought *with* any material thing. Concentration is not in the nature of either the thing, or the thought which refers itself to materiality. The thought may be condensed but not concentred; and the mind so occupied may think *to* a centre considered as a point but not *with* the activity of a true centre. A thought which goes *to* will also move *away from* a given point and usually at once. A so-called "point" of materiality is exclusive of everything but *itself;* and, in its

last analysis, it becomes nothingness, for it has neither magnitude nor extension. The problem ends in the vacuum with which the thought began.

A point of spiritual comprehension, however, is inclusive of all that is real. In the mind's pure comprehension of its nature the fundamental wholeness of the comprehension assumes the shape of the sphere, point though it be; and in its function of "centre" it is recognized by the intelligence as extending in all directions through unlimited space; for the comprehensive mind cannot possibly find any point in space, or draw any circle in space to surround that point of "centre" and indicate where it may cease to extend. So the point of center becomes absolutely THE WHOLE OF THE SPHERE OF THE REALITY OF THAT SUBJECT—and, behold! Concentration has arrived in the all-inclusive comprehension of *that which is one.*

In this comprehension nothing is lacking, absent or obscured. The mind and its thought are *with* the centre of the spiritual activity of the subject, and cannot fly off, or away, for "Centre" is everywhere. There is nothing to which it may revert, for all is in this one; and it always was there. There is nowhere to which it may wander, for everywhere is the centre. No effort is now required for concentration, because consciousness knows no other than this centre of being, which, at once, is itself, the subject, and the whole. It cannot fail of concentration for it already is with the centre of reality, and this *is* concentration. The fulness of the *idea* is comprehended and the whole *subject* is laid bare to the gaze, its principle now being recognized at a glance.

This is concentration in its true sense—metaphysical in its action, spiritual in its nature, and pure in purpose. It is the only kind of concentration that gives a full reward for effort made, and it always is prolific of good and valuable results. It is the real concentration of all occult teaching and the essence of "wisdom teaching." Is it, then, Utopian, to such a degree as to be out of reach in our present life? No! That is not true of any metaphysical fact. The

only requirement is that we look for the application, and look for it according to the laws of real activity as established in the universe. When recognized in this light any metaphysical truth is easy to understand. This really is the natural way for the mind of man to operate. Spiritual intelligence operates only through absolute concentration.

The fundamental truth upon which concentration rests is the SPIRITUALITY OF INTELLIGENCE, where all its power is to be found. The power of concentration in the mind of man is a spiritual faculty and its results proceed from spiritual activity. It is Intuition—the vision of the mind disclosing its oneness *with* the whole. It is Perception—the power of understanding that dwells within the soul. It is Inspiration —the force of intelligence operative within the spirit of man, and which renders him capable of understanding truth and reality.

When this is comprehended Concentration is recognized as a TURNING WITHIN OF THE MENTAL GAZE which has been concen*trated* on outward things and affairs, to the extent of withdrawing attention from the real and so losing its concentrative comprehension of what a "centre" is.

In order that this may become useful and practical for us in life, here and now, we need no more knowledge or application than is required for other right living.

The faculty of concentration of thought is rightly termed the greatest conscious power of the human mind; and it is justly considered to be the most important of any mental faculty. But these truths about it cannot be realized unless its true nature be known and its operative functions understood. The suggestions given in this explanation, if rightly followed, will render the practice and consequent development of concentration effective.

The truths given out by the real Oriental teachings with regard to this holy faculty and mighty power for good (for it is both of these, to perfection) have been seen through the darkening veil of separate thought, and misinterpreted, in fact entirely inverted by both Eastern and Western minds. The mistakes made and consequent failures met with are the

natural result of this error. Attempts to properly and effectively concentrate thought upon material things or objects always have been, and will continue to be flat failures. At best they but bring the mind a little closer to the material object, and therefore further from a comprehension of the real truth to which that thing relates. A seeming benefit appears in the possible increase of power to handle that object or the series to which it belongs; but the fact remains that the thought is uncentred and contains no *permanent* powers.

If the mind be trained to deal with the spiritual idea, which is the fundamental reality of the object, the comprehensive control exercised there will readily bring itself forward through the mind's ordinary reversing processes and reproduce itself on the physical plane, in a much stronger and better degree of action than can ever be brought forth by any conscious attempt to develop the physical by itself, or to understand it by means of external thought, alone.

The higher produces the lower; not directly and of itself, but through the natural process of inversion of thought-action, outward, by steps, until the physical plane is reached. And it is always true that the best way to control the external, is to regulate action on the internal plane of activity, and patiently await the results. As the mind thinks, so the body moves, in all of its physical action.

To effectively use the power of concentration the following suggestions may prove helpful. They have been exercised in the healing practice where true concentration is all important and they never fail of producing good results:

(a) Abandon all selfish purpose, such as pride, personal gain of power, or the excelling of others.

(b) Have a definite purpose for action; not alone the desire to test, learn or prove concentration, but a useful purpose to be accomplished for some permanent good, such as helping one in need; or evolving a useful idea; or understanding a verity for truth's sake.

(c) Think what real Idea is fundamental to that act which you purpose to accomplish; and if there be none,

abandon the project, for it will be a failure. Without a definite idea no real concentration can ensue. There is no *truth* in that subject. You can only concentrate with the activity of a real idea.

(d) Having decided upon the Idea, if there are any conflicting negative mental conditions present in your thinking, give them sufficient conscious denial to banish them from your mentality. They cannot be real. Deny them on the basis of KNOWING THEIR NOTHINGNESS.

(e) Now consider the Idea and think what its activities are, for each of these goes to help constitute the *substance* of the Idea itself.

Dwell on the activities; not as separate, but as constituting a whole; and think of the *purpose* in the universe, of this Idea, which consists of real activities.

Then think of the relation of this purpose to the purpose with which you started on this act of concentration.

Now put into definite thought a suitable application of the principles and laws of this Idea of spiritual reality to your purposed act. See *your* purpose in the *all* purpose. See it whole. SEE IT AS ALREADY ACCOMPLISHED.

Then see the ALL of the subject in your thought comprehension. Think of the nature and character of ALL BEING AS ONE REALITY. Consider what it must be in order to include all that is. Realize what it is to rest in that "All" and be content.

Turn your mental gaze inward to the Idea involved in your purpose—then to the Principle of that idea—then to the Whole—just the whole—true—pure—real—all. Then be silent; remain calm—quiet—peaceful—content; wait—trust—see—realize. Then you will *know* that subject.

If you do this carefully, yet see nothing; feel nothing; gain nothing; know no more than before the act—do it again, and do it more quietly; more calmly; and be more trustful. Do it more according to the nature of the activities of spirit, and you will succeed. Truth will shine within you and you will see—perhaps not just as you expect to see, perhaps not at all as *you* determine things; but you will see, and know,

and understand, and accomplish results as never before.

But, be careful here. Not you—the spirit of truth and reality, which is God working within you, and you concentred *with* the whole, for a purpose. But not *your* purpose—the purpose to do a good deed; to help those needing a guiding hand; to uplift from the slough of despond. The purpose of active truth. The first entrance of self-glorification in any degree. closes the scene and ends the beatific vision.

This is Concentration. It is true, simple and straightforward. It is REAL. Such concentration as this is pure. It has no exclusive self-purpose, no material object, no obstructive action, no negative side, no disastrous results, no failure and no disappointment. All these belong to the other kind of thought-action—the world's concentrativeness. The real concentration requires no effort but is a holy joy to the mind so exercising its thinking activities for the good of the real life of the universe. It is invigorating. It uplifts one beyond all description. It is prolific of power. It yields direct inspiration, of the highest order.

This kind of application of consciousness through the operations of thought is not difficult of accomplishment, for those who have prepared their minds for the spiritual processes of right thinking. It is done every day, by the higher order of thinkers in metaphysical philosophy. In the healing practice the most practical results have been obtained by these methods. It is the *Yoga* practice of the East. Some results entirely unaccountable on any other hypothesis have come forward under concentration of this order. It is the true course of proceeding in every direct application of metaphysical principles on their highest ground. Nothing in human thought can excel it and nothing can be more desirable to cultivate. But while it is desired for the sake of personal power or for self-gratification it comes not.

If you would walk in holy places remove your shoes; for these are of the earth and but bind you to it. If you would stand in the presence of Angels purify your heart; for that uplifts you. If you would see the illumination of high under-

standing cast the scales of materiality from the eyes of your intellect and the light will reflect the image of truth—truth for each and every one of THE WHOLE WHICH HAS NO PARTS —and again Concentration has reached and demonstrated itself within your heart. The thought which is *whole* is already concentred, and every concentred thought rests upon infinite wholeness.

In true concentration you stand in the presence of the Infinite; and your soul—spiritual, pure and true, is bathed in the mighty effulgence of divine realization, while the light of intelligence illuminates the entire sphere of your being. Now knowledge is yours, and, through it, all power; for intelligence works only through concentration, and all power for action rests at the centre of comprehension.

The great value in human life of a thorough command of the faculty of concentration, has not been overestimated. Its power is unlimited and quite incomprehensible except through the realization that comes through experience. Practice develops its use, but mere "experiment" never brings out its real qualities or discloses the extent of its powers. Experiment belongs with the uncertainty of sense and relates to separate things, which in any action, are viewed as doubtful; but practice simply puts into use the powers which are intelligently recognized as operating for the desired purpose, and knows that the result will follow. Experiment, is too often based upon curiosity; and when it does not rest upon the intention to accomplish something real, it is correspondingly uncertain and, consequently, weak. In this manner one seldom learns anything worth knowing.

The ability to condense thought-action for ordinary purpose in everyday affairs, is of great importance in all phases of personal life; but this should not be confused with concentration, which really means so much more. The most of the petty troubles of life, and many of the larger ones as well, develop because our thought-action is so scattered and we do not know how to gather it together sufficiently for concentrated application to one purpose at a time. It is this need which has brought forward the worldly interpre-

tation of concentration. The act and the development of the power are right, and should be encouraged in some form with every person. But the nature of this attempt to concentrate or bring together scattered forces should not be overestimated, for that is to weaken rather than to strengthen control of the mental forces.

A still more important aspect of the general misinterpretation, is, that to appropriate the term concentration entirely for the external meaning, is to remove it from the higher field and deprive the mind of thought in the higher channels of spiritual philosophy, where the real concentrating of thought-forces must take place and should be understood in order that the mind may continue its growth on the soul-plane of reality.

There is no word to take the place of Concentration, as signifying real spiritual activity; therefore if this word be placed entirely on the external plane, as a "gathering together of things that are (supposed to be) scattered," the mind has no term to use for the act of "OPERATING WITH THAT WHICH IS WHOLE" which appears to be the true act of concentration. Without any term to express its thought the idea would soon disappear from use. This is what appears to have occurred with the mind of the world. Long continued use of a word in its external meaning, alone, results in a loss of the higher idea from the comprehension. No greater evil than this can ever befall mankind.

A proper development of the real faculties, through exercise of the higher mind-forces, invariably carries with it a full expression of the best features of mental action of which the mind is capable on the external plane. Therefore, if we give credit where credit is due; place the word concentration where it belongs, on the plane of real intelligence; and exercise our concentrative forces there, in just comprehension of truth considered as active in all law that is natural, our conscious work will be *with* the real life-forces, and our mental powers will develop rightly, under the most favorable circumstances, with the best possible results. The mind, itself, also will work in better ways, and be less liable to be led

astray. In case it does indulge in external action it will bring together its scattered forces with better results and hold all under better control than it could have done without the higher knowledge and experience. Therefore, even from a selfish point of view the higher course is productive of the best results. It really is the only reliable method of thought, as regards any of the real subjects of life.

One who is familiar with spiritual wholeness, thinks in terms of wholeness, no matter what his subject may be; and when he acts it will be with greater calmness, more gentleness and a consequent increase of force. His thoughts in external life will be tinged with all the qualities of the whole and perfect activities with which his mind has been dealing on the higher plane of *spiritual mentality;* and, even without conscious intent, he will think better, live better, accomplish more, and withal with better results. In what the world calls concentration he will then excel naturally, and without effort. In many unusually serious affairs of life his thought-forces will at once revert to the higher laws and take up the more powerful modes of mental action; because subconsciously as well as superconsciously the mind knows that only these modes of mental operation are efficient in time of actual need.

Scoff as he may at the concept of a spirituality of the mental forces, or at the idea of spiritual being, *every man prays when he is face to face with the inevitable* in any form of disaster. This proves the underneath insincerity of the sense-man's boastful braggadocio about the all-inclusive sufficiency and satisfaction in the power of the senses. That which a man turns to instinctively, when the heart is sore pressed, is the object of his inner faith—say what he may.

The absolute degree of Concentration is never reached by the mind while dealing with any of the laws of sensation, no matter how great or persistent the effort; but, under stress of circumstances that are beyond sense-control, when sense loses its bravado and the mind seizes the helm, the intelligence at once comes forward and in the serious contemplative attitude of working *with* truth, regardless of self,

the highest state of consciousness is reached at a bound, and ABSOLUTE CONCENTRATION absorbs the action of the mind in the central activities of the soul, while intelligence directs the action aright until the ship again sails in calm waters. But if sense is foolishly allowed again to assume control of external life, which frequently is the case, the materialistic farce is repeated with the same eventual results as before.

The CONSCIOUSNESS OF SPIRITUAL REALITY is the key to the whole situation. In that consciousness the spiritually-directed thought, operating through intelligence, reaches absolute concentration of all its forces upon the one right purpose, and all the energies of divine being rise to the responsive activity of its selfless intention; then, such results as the external mind cannot recognize as possible occur at a turn of the hand. Endurance in continued action, regardless of the usual demands for rest and the sense-oblivion of sleep, is one of the first manifestations of this degree of real concentration. In the full consciousness of the whole, no thought or feeling of waste, loss or diminished force can find foothold, and rest becomes correspondingly unnecessary. The same holds good of all the usual requirements of external life; but the realization comes only under the absolute degree of CONCENTRATION THROUGH CONSCIOUSNESS.

Concentration is the concentring of all the thought-forces *with* the living substance of the subject under consideration, and comprehending all of its ideas. When the mind can view ALL THE IDEAS involved, in a clear comprehension of the WHOLENESS of its subject, it has reached the state of actual concentration and has complete mastery of the subject. The wisdom of the ages is open to such an one.

Concentration is the roadway to wisdom, the field of power and the forge of force. Its ultimate accomplishment is the right exercise of the FORCES OF REALITY.

LEANDER EDMUND WHIPPLE.

We glean knowledge by reading, but we separate the grain from the chaff by thought.

—*Myrtilla Morrell.*

TO THOSE WHO ASK WHY.

When one begins to question about anything, he may rest assured that, as there is a reason for everything the answer to the problem whatsoever it may be, will eventually be forthcoming; for it is a universal law that need always precedes supply. The function of anything is the outcome of necessity. The giraffe would never have acquired his long neck but for the height of the leaves of the palm-trees, and his desire and need to possess them; so man by a mental and moral stretching, as it were, of brain and reason, reaches higher and higher realms of thought. More and more light comes to the seeker for it, and thus a constant enlarging of consciousness becomes possible.

For those who suffer, the hardest part of it all is due to two causes. One of these is the feeling of injustice occasioned by the comparison of self with others, to the disadvantage of the former; and there is nothing harder to bear than the belief that one is treated unfairly or neglected in any way; for to consider oneself an outcast from the great order of humanity is a most dismal and even paralyzing attitude to assume. Even suffering is made bearable if we know that we are no worse off than others; hence the saying, "Misery loves company." The other cause for discontent generally accompanying this attitude is the discouraging thought of the uselessness of it all. Suffering would be much easier to bear if we could but know that it is the best and the only thing for us; that each one's conditions, unique to him alone, are the best possible combination of circumstances to bring out just what is most needed to strengthen the weakest part; and that no matter what the suffering may be, it belongs to us or it could not come to us, and hence it must be merited.

The problem of evil has always been one upon which the philosophers and sages of all times have pondered; for if God is all-powerful and also represents beneficent wisdom,

why should he have created evil and so have caused man to come in contact with it?

To the truly philosophic the answer is not far to seek. How could we know the good were it not for the evil. In all of the manifested universe, we can only know anything by experiencing its opposite. In looking at a landscape of water and sky, how do we know where one leaves off and the other begins? Simply by the line of demarkation between them. There must be a contrast, for otherwise one would blend so completely into the other as to be indiscernible. So it is with evil, which exists that through experiencing it we may know good.

Imagining neither good nor evil, but a perfect neutrality between them as a central point, then good would be found upon one side of this point and evil upon the other; a little good would be near the centre, a little evil just as far upon the other side; and a greater amount of either good or evil farther away from the central point.

Again, we may think of a circle, the centre of which would be where all things are neutralized, where there is thus no manifestation. Now anything which leaves this centre in going away from this point, changes the equilibrium, as it were, throws the balance to one side or the other, and the opposite side comes into existence. So if there is good, there must exist with it, evil, which is upon the other side of the centre, or neutral point. If we place a weight upon a scale, we must put an equal amount on the other side to make it balance. So everything in manifestation has its opposite, and good and evil working together as two forces apparently in opposition, turn from their respective places, the wheel of evolution, one seemingly pushing toward the good, the other away from it; but as they act upon opposite sides of the wheel they both work together to make it turn.

This is why compensation is present at all times; for in proportion to the suffering experienced, just that much gladness is made possible. Who has not experienced the joy which follows suspense, fear, worry, or apprehension when their causes are at last removed? Could that happiness have

been possible but for the sorrow? Could relief come except through the cessation of pain? Could joy come save through the fulfillment of hope into which of necessity must have come the element of doubt, or at least the knowledge of some want unfulfilled? Could one understand goodness who had never come in contact with evil in any form?

If the world could have been fashioned with evil eliminated what would have profited it? Could man grow strong in mental and moral fibre with nothing to resist? Could the muscles of the athlete ever increase in strength, if there were nothing to overcome? How could they grow in power except by the resistance offered through the weights lifted, the obstacles overcome? There are likewise mental and moral weights to be resisted, and by the conquering of them, man raises himself to greater and greater heights, and gains a better understanding of life and all that it means.

Evil then, as we must know if we believe that the universe is governed by infinite wisdom, is a useful and necessary stage in evolution through which some have nearly passed, in many of its phases, while others have still many lessons to learn through its agency. Therefore when we realize that a certain course is wrong to pursue, we may know that if we continue to choose wisely, we are through with that aspect of evil and can devote ourselves to other problems, not condemning those who have not learned all of the lessons that we have mastered. All that we have to do is to go on choosing the best of which we are capable, remembering that the only sin is in clinging to old conditions and habits which have served their purposes, or in other words ceasing to go backward when we should go forward.

It has been most truly stated that evil, which is wrong choice, is the outcome of ignorance alone. People often make the statement that such a one has done wrong knowing the right; but the fact that one is willing to choose the wrong shows that he has not yet had quite enough experience along this special line, or the wrong would have no power to attract him; for we must know, if we believe that we are of Divine origin or essence, that each and every one of us in the inmost

recesses of our being, means to choose the good and not the evil.

This thought brings with it the question: Why do some know so much more and choose so much more wisely than others? Here also we ask as well: Why this injustice? Why do some have useful, prosperous and happy lives while others are constantly experiencing pain, sorrow, turmoil, suffering, and the loss of all most valued. Why indeed, unless each man from his hereditary characteristics and subsequent environment is peculiarly fitted for and needful of the circumstances surrounding him, and precisely the conditions with which he comes in contact?

With this thought, however, comes the question of the apparent great unfairness of hereditary laws, and we realize that if we are to get to the pith of the matter, we must look even deeper than this and again ask why one should be born with every advantage, with the best surroundings to develop the "sound mind in the sound body" which he subsequently possesses; and another entering upon his earthly life with the worst possible surroundings to make still more inefficient the puny and incompetent organism given him.

As infants just beginning life, both are apparently innocent and are thus entitled by all laws of justice to the same advantages. Between these two extremes we find all grades of humanity, and what makes the problem still harder to solve is the self-evident fact that so many times we see virtue punished while vice is rewarded. We are constantly hearing of the "suffering of the innocent," and we ask: Why these conditions if "there is a reason for everything," and "God is no respector of persons?"

God who is all-wise, all-powerful, all-loving, would not condemn a human soul to live in this world as a dolt, were it possible for him to exist as a philosopher. It would be sacrilege to believe such a thing. Why then, does the dolt exist instead of the philosopher? Why indeed, unless back of the physical body is something, which having a past and in consequence of that past, is peculiarly fitted for precisely that sort of an organism with which it finds itself in contact;

for there is only one logical conclusion to reach, one truly philosophic answer to be given to the problem of the great inequality of birth and the conditions accompanying existence; and that is that the soul must have had a past as well as the future conceded to it by all Christendom; and returns again to the field of physical action for further development, to complete tasks already begun and to take up new lines of work, which have not before had time or opportunity to be even started.

We must believe in a previous evolution if we look at all deeply into things, for men show infinitely more difference in development, in powers of mind and heart, than the pupils in different grades of schools. From the youngest child in the kindergarten to the college graduate, the difference is not as great as that between two men of the same age, one the lowest type of savage, and the other, one of the great philosophers, poets, or artists, which have lived in all times, among all peoples.

This belief in a past also shows why one who never experiences certain phases of evil in his present life can nevertheless understand them as well as their antitheses of good. This could only be appreciated by one who had experienced them in some past time and had had their lessons thus impressed upon the higher memory of the soul. To such a one, further contact with certain phases of evil is unnecessary. Thus, accepting a past, besides showing that every individual is in a different place along the path of progress, also accounts for the fact that some must suffer while others are happy, that some work while others play, that some are wise and others foolish, that some have all and others seemingly nothing; and above all, that injustice seems to run rampant, and those who apparently should be happy are suffering, while those who seem to merit punishment are oftentimes rewarded.

We must know that in seeing simply the present life we know very little of the whole—that vast past extending behind each soul, which has been filled with countless acts, desires and thoughts, and which being along certain lines,

accounts for the different characteristics and conditions of men at the present time. For each seed of thought, desire, or action bears its fruit in the future, and the results follow, not as a punishment inflicted but as the natural outcome of the thought, wish, or act. As Emerson has stated: "Cause and effect, means and end, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end preëxists in the means, the fruit in the seed."

Each wrong, showing a lack of experience along its own line brings to its perpetrator the lessons that he most needs to educate him in those special ways, so that in the future he will choose more wisely. If he wrong another, it is from want of sympathy, which results from a lack of experience with the same conditions that he has inflicted upon others; and so through this new lesson he learns to choose more wisely for all future times. He learns so slowly that the same lesson has to be given again and again, until through repeated experiences he is ready for another. "The mills of God grind slowly," and causes started long ago may not bring results until long afterward when circumstances are at the best for their fulfillment. As Emerson again says: "The specific stripes may follow late after the offense, but they follow because they accompany it." The individual perpetrating them has to be highly enough developed to be able to understand the lessons that they are intended to convey, so that many times a soul far along in evolution has to bear the results of seeds sown in ignorance in a far distant past; but how much better so, regardless of the fact that he needs just such lessons, than to suffer without reason, and still worse without any gain coming from the suffering. How much better to know that each individual is cared for with infinite love and wisdom, than to believe that God has set the universe in motion and then retired from it, or that he has made laws as fallible as man's laws which may suit the majority at their present stage of evolution, but which do not, by any means, act for the best in all cases.

We suffer only because it is necessary to teach us what we should know, to give us the sympathy required if we are

to be of use in the world; as sympathy—the ability to put oneself in the place of another—must necessarily come through experience in the same directions, for the law of inheritance, important as it is, does not cover and account for all the vagaries of each individual.

So for the man who wishes to grasp more than a superficial view of life, and who finds that he must go nearer to the heart of things, a belief that God's laws are wise for the individual as well as for the majority, must appeal. By this knowledge the causes of rebellion against sorrow and suffering are removed. The feeling of injustice that we should be made to suffer while others are escaping it all, will be changed to one of thankfulness to know that we are already strong enough to have the harder lessons put upon us, as an athlete has heavier weights added when his muscles have grown strong enough to bear the heavier strain; and these harder lessons having once begun they will the sooner be completed. The fact that we have reached the place where we ask why, shows that we have gone quite far upon our journey of evolution, or it would not occur to us to want to know. Let us be thankful then that we have come so far, that the darkest part of the way is past, and that we are nearer to the goal of helpful service.

And as the crowning thought of all, comes the knowledge that every weakness conquered, all sorrow and suffering borne with courage, overcome by the rising above it, brings more light to the understanding; and as we rise to greater heights of consciousness, more and more truth will come to us, until at last doubt gives place to knowledge, uncertainty to realization, and we know that:

"God's in his heaven,
All's well with the world."

So evil is a temporary condition, beneficial as a teacher in educating the soul while here on earth, and when its mission is over we shall be ready for new and higher conditions, for life is but a school which is slowly fitting us for higher spheres of activity, so wonderful and so different from con-

ditions here, that no words can be found with which to describe them. What matters it then, if this little day which we call life is filled with care, sorrow, and the loss of what is held dear? It is as nothing to the eternity stretching before us in which we are to grow constantly better, wiser and more useful. We should do whatever we can to hasten that time. Life is a constant change and progression forward, and "Whatsoever a man sows, that shall he reap." Thus each man alone is his own law-giver and we may be sure that whatever we choose, it will come sometime, somewhere, in the future, when we are ready for it. Is it not then all "worth while" when we know that we are overcoming self and the world and learning to govern all therein? And, at last, we shall have finished it all, and having learned to be useful and unselfish here become fitted by work, experience, joy and suffering, to be a co-worker with God in higher phases of evolution. Let us then learn to look at life, not from the common standpoint of present and transient pleasure and comfort, but from the higher altitude of the soul and its best good and gain for light and service to others.

When weary with the weight if it all and the path seems long and steep, look to the hills as did the psalmist of old, or to the stars, which shine forth as beacons to show the glorious future awaiting all, the humblest as well as the greatest when he is prepared for it; for we are all Divine in essence, and on account of that Divinity must ultimately triumph.

GRACE EVELYN JENKINS.

But we grow old. Ah! when
Shall all men's good
Be each man's rule, and universal
Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year.

—Tennyson.

THE LEAST OF ALL.

(An Indian Tale.)

Kapila, the great philosopher, sat one day among his pupils instructing them. He spoke to them of the beauty and the glory and the greatness of the Lord. He said, "The Lord is great; He is great above the greatest. Know, O my dears, that He is this universe; this universe exists for Him and through Him. He is its foundation, He is its sustenance, He is its soul, its heart, its mind. Prostrate yourselves before Him, for He is truly great above the greatest."

The pupils sat in silence and thought upon their Master's words. Then one of them said suddenly, "O Master, if Hari Krishna, the Lord, is great above the greatest, if the universe is the Lord, if He is its foundation, its sustenance, its soul, its heart, its mind, if He is truly great above the greatest, what then is the least?"

Kapila said, "What, dear, do you mean—the 'least'?"

The pupil answered, "Master, if Hari Krishna is *all*, if Hari Krishna is great above the greatest, then all are great above the greatest. What then would be the least?"

Kapila pondered and at last he answered, "Greater and less I can explain to you but the 'least' I do not know. Yet since you ask, I will try in time to satisfy your questioning." And so he dismissed his pupils for the day.

Long he sought and questioned. "Greater" and "less" he pursued as a hunter stalks his game by stream and thicket. "Greater" and "less" he captured by the score; nay, by myriads; but "least" evaded him. It hid in the recesses of his thought. It led him o'er morasses of intricate reasoning, but left him always with only "less" in his hand. At last he cried, "I cannot find it! Yet this child's question must be answered. 'Least' there must be or he could not have asked concerning it; therefore he must be satisfied. I will go to the Lord Indra, he who sits king among the gods,

he who holds in his hand the thoughts of men, and I will seek from him the answer." So Kapila rose and turned himself to seek Indra's presence.

Long he traveled, far he traveled, till at last he found himself drawing near to the mighty gates of Indra's hall. Eagerly he approached and knocked.

The guard who opened to him saluted gravely (for Kapila was well known to all the denizens of Paradise), and asked of him his errand. Kapila told him that he desired greatly to be brought into the presence of Indra that he might receive an answer to a vexing question which much troubled him.

The guard led him into the court-way, and there leaving him, proceeded to carry his request to Indra. The Sage had not long to wait, for presently the messenger returned and saluting said:

"The Lord Indra bids me say that he is much occupied at this moment and has no time to spare for questions, idle or grave. If you desire to consult him, you should choose a more propitious hour, for the Lord Indra is much concerned with the vast interplay, the ebb and flow of those forces which sustain the earth and feed it, the forces which govern and guide the lives of mortals. You could hardly expect him to lay aside affairs of such great import to listen to the puerile questionings of a mere man of earth. Such are the words of the Lord Indra."

Rebuffed, disappointed and self-accusing, Kapila turned from the closing gates. Humbly he reasoned with himself, "Truly my presumption was great. Yet the child must be answered. To whom shall I turn? To whom among the gods? For none other could decide so strange a point."

Then he thought of Vishnu; but he said, "He is far greater than Indra; suns and stars are his playthings. The moons are his cast-off toys; the ether is his abiding place. Dare I approach him?" and he sighed. "For the child's sake I must."

So he came to the wonderful etheric palace of Vishnu. Exquisite sounds vibrated everywhere, seraphic voices

chanted wondrous melodies; the strange, high, luminous gateways rose to his enchanted sight. Crystal they were, and as he approached them, he could see through their transparence numberless glorious beings moving here and there, thronging into the palace, thronging out of it; and ever and anon the crystal gates would open and some swift messenger, on poised and radiant wings, would sweep forth on his errand and disappear within the darkness which lies between the worlds.

For a long time he stood there, with clasped hands and rapt eyes, but at last he saw approaching him one of that glorious host who, opening the gates, smiled upon him and bade him enter.

Having made his errand known, that one who had opened to him said, "Come, I will lead you to Lord Vishnu. He sits within his Judgment Hall, but no doubt he will see you, and if he calls to you, you may then freely put your question."

Through corridors of rainbow tints they passed, through stately halls upheld by translucent pillars of scintillating light; till, at last, they came to the great place where Vishnu sat in judgment. Filled it was with a mighty throng and some among them Kapila knew on earth. And above them all, raised upon a golden dais, seated upon a throne of flashing colors, Vishnu sat, dispensing justice. Overpowered by the majesty of the Lord of Karma, Kapila stood beside the door by which he had entered, unable to move, unable to think.

Then Vishnu turned his eyes upon him, and seeing him. said coldly, "Is that you, Kapila?"

Kapila answered, "It is I, Lord."

With that Vishnu thundered forth, "Where are your prostrations? You dare to come into Our presence and *stand*? Truly mortals are becoming over proud and vain that they dare to stand in the presence of Vishnu, the Lord! Go back to earth, Kapila, and come not again until you have learned the reverence due to Our awful majesty."

Thrust forth as one disgraced, Kapila stood again with-

out the crystal gates, sad at heart, his errand unfulfilled, his burning question unanswered. Yet, with each rebuff, the solution of the problem became a more insistent necessity. "Truly," he said to himself, "I have erred deeply. What has come to me? Surely I honor the gods. How was it that I could fail in reverence? Truly the Lord Vishnu's anger was just. If mortals show no respect to the gods, chaos will ensue. For if man sets not the example, the lesser worlds will be led astray. Aye, the Lord Vishnu's anger was just. But where shall I find an answer to the question? The child is earnest. It is right that he should be satisfied, however poor a messenger I may be."

"There is One," he thought at last, "who could answer. Aye, there is nothing hid from Him; yet how dare I, who have failed so miserably with these great ones, go to Him who is greater than the greatest, undisputed Lord of countless universes, above life and death, above the law. He who is the Law itself? Yet it is said of Him that He is ever gracious, full of compassion and merciful toward our weakness, showering love upon His creatures, He but waits for them to come, that He may enfold them in His radiance and pour upon them the riches of His wisdom.—Yes, I will seek Him, and it may be, that for the child's sake who is sincere, He will overlook my errors." And in the intensity of his desire, he concentrated deeply upon the Lord, picturing to himself that benign and heavenly grace.

Then a strange thing happened.

He had not moved from beside the crystal gates of Vishnu's dwelling, yet he became aware that they were fading, fading into the ether as fleecy clouds fade within the blue. The voices of the seraphs, the entrancing music of the etheric spaces became fainter and more distant, till they ceased entirely and he found himself wrapped in darkness and listening to unutterable silence.

Palpitating, overwhelmed by the awful stillness, feeling himself dissolving into the surrounding dark, he struggled mightily to hold his concentration upon the Lord, muttering the great name "Hari Krishna, Hari Krishna," that he

might not lose all sense of time and space: And he whispered to himself long forgotten words: "Darkness is about His throne, and His Voice is the Voice of the Silence! There is neither coming nor going with the Lord; His place is '*here*' eternally."

How long he struggled thus to hold himself against the abyss which surrounded him he never knew; but as he repeated "Hari Krishna, Hari Krishna," he became aware that about him pulsated Life. It rushed through him like a mighty torrent. It beat against him like the waves of a great ocean. He felt himself rise and fall upon it as a boat upon a mighty incoming tide. It wrapped him about as he had been wrapped in the soft arms of his mother. He lay upon it as he had lain upon her breast; and as he still strove to pierce the blackness, he beheld it luminous with a strange, indescribable beauty. He could not call it light, for it was like nothing he had ever beheld on the other side of that strange abyss. Faintly he began to hear—What? He could not say, but he heard. And as his perceptions further cleared, he found himself within a lovely garden. The flowers, of unearthly beauty, were conscious, living things; they swayed together in a rhythmic dance to music which could never be transcribed. The pathways poured in curves and turns—pathways of pure life-energy, leading back and forth through the intricacies of sward and flowers and trees. And each thing there spoke with its own voice; the very path was musical as it flowed.

As he moved forward, he saw approaching him a Being so lovely that he paused in wonder. This Being, coming to him, said, "I will take you to Him you seek." And as it smiled and held out its hand, Kapila saw in it a strange resemblance to himself, and seeing this, grew hot with shame that he could dare to link himself with it in any way.

And the Being said, "Why do you tremble and grow hot and cold? Know you not what I am? I am the sum of your aspiration." And Kapila bowed his head.

So they came to where, beside a lovely fountain, the Lord was lying—asleep; and the Being said to Kapila, "Do not

wake Him. Wait with patience, and when He wakes, He will talk with you."

Kapila sat him softly down and fed his eyes upon the beauty of the Lord and he felt himself dissolve in adoration and in love. Time ceased for him; all that had gone before was as if it had never been. There was but one unbroken now, filled with joy unspeakable, a rapture which could never fade.

The Lord stirred; He looked upon Kapila and smiled. Overmastered, Kapila fell upon his face.

But the Lord sprang to His feet. He cried, "Kapila, my Beloved, you have come to me at last!" And He raised him up.

"You have come to me at last!" the Lord exclaimed, "And I was sleeping! Ah, pardon, pardon, that I should have kept you waiting; for surely it is some matter of great import that has brought you to me." And the Lord bowed low and touched Kapila's feet with His forehead.

Kapila, trembling and aghast, cried to Hari Krishna, "Nay Lord, nay Lord, do not shame me! It is not fitting that you should prostrate yourself at my feet. Humility! Such humility in Him who is greater than the greatest?"

"Humility?" the Lord questioned. "Are you not the greatest of the Sages, Kapila, my Beloved? How can I fail to acknowledge the greatness of your accomplishment?" And He would hear no remonstrance.

He embraced Kapila and made him sit with Him beside the fountain and questioned him of his pupils and of his work and of his days upon little Earth.

So, in sweet converse, and under the loving encouragement of the Lord, Kapila found voice to propound his question.

"My Beloved!" exclaimed the Lord. "Have you labored so mightily and sought so far concerning a matter of so simple a solution? Nay, I thought you were coming to me with questions of the ordering of universes, of the swing of cycles; of the marvelous growth from seed to form and color; of the secret of being or of the mystery of death. I thought

to bear you in my arms to gaze upon the birth of worlds; and here you question me of what is 'least.' I thought to bear you with me to stand before the veil of UNITY—and you ask me of the 'least'."

"Do not mock me, Lord," humbly spake Kapila.

"Mock you, my Beloved! Nay. But the matter is so simple. What *must* be least of all? That which is the servant of all; is it not so? He who must come, if to the backoning of but a baby's finger; he who must fly in haste at the call for life but from a blade of grass; he who must in darkness fashion the serpent's egg and in his vast alembic distill the poison for the serpent's fang. He who, seeking ever, is seldom found. He who, crying lonely down the spaces, but rarely hears an answering voice. He who knocks and knocks unceasingly upon doors fast barred against him. Surely he is least of all; and this is—I!"

Kapila bowed his head in adoration and kissed His feet, bathing them with his tears, and knew at last, that because He *is* great above the greatest, He is also the *only* "LEAST."

NADA.

THE SOUL.

Soft and pure and white,
  Seen in the azure sky—
So floats the summer cloud
  As the warm, bright day goes by.

So floats the soul of man
  In the Firmament of Truth,
When the midnight of earth is blotted out,
  By the Day of Eternal Youth.

BARNETTA BROWN.

O many a shaft, at random sent,
Finds mark the archer little meant;
And many a word at random spoken
May soothe, or wound a heart that's broken.

—*Sir Walter Scott.*

MY SONGBIRD.

A fair little bird went singing away
  Far over the bright blue sea,
And the spice-laden breezes blew that day
  The sweetest that sweet can be.
The song remained, though my sight was dim
  To follow his flight afar,
Yet I close my eyes and a vision of him
  Comes like a falling star.
The bird, and the song, and my heart, are one,
  Forever and a day;
When the shadows fall, and the day is done,
  The Song—it remains alway.

There's a flutter of wings, and my heart's quick beat
  Gives answer of mate to mate,
'Till the song, and the echo oft repeat
  The message with joy elate.
'Tis a simple song, only Love, and no more,
  Yet 'tis swelling through boundless space;
It fills all the land from shore to shore,
  And clothes all with beauty and grace.
Far back in the silence I sink to rest,
  Letting go of all meaner things;
While the song of the bird and the down on his breast
  Bring a joy to be envied by Kings.

You may spread your wings as you will, little bird,
  And fly far over the sea,
When my heart—repeating the song—you have heard,
  You will always come back to me.

—J. D. Buck.

It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart and mind to mind
In body and in soul can bind.

—Sir Walter Scott.

APPEAL.

Give me to note the glories of the day
  Which young, holds forth the promise of success;
Grant me to persevere the rugged way
  'Though duty's call shall skirt the wilderness.

My heart attuned to justice and the right,
  Full conscious in its labors for the truth,
Vouchsafe the well-earned comforts of the night,
  Which bring the laurels of eternal youth.

Give me to lose my sorrows in my joys,
  Which manifest as sunlight through the clouds;
The tears of hate are but the narrow shrouds
  Of ignorance which weightens and annoys.

Within is placed the power to be kind,
  The vernal smile, its fruitage and its bloom;
Grant me the worthy plaudits of the mind
  When love shall dissipate the fear of doom.

Alone, yet not alone, we labor on,
  The brotherhood of man to glorify;
And he is building well the morrow's dawn
  Who mingles not his labors with a sigh.

FRANK W. TAYLOR, JR.

"De reason some ob us doesn't git along," said Uncle Eben, "is dat we sits down dreamin' ob automobiles when we oughter be pushing our wheelbarrow."

Every prudent man is like a pin: his head keeps him from going too far.

—*Samuel Johnson.*

Some people are always grumbling because roses have thorns; I am thankful thorns have roses.

—*Alphonse Karr.*

DEPARTMENT
OF
PSYCHIC PHENOMENA

For the study of the subtile laws of Life and Being, and the deeper consciousness

NOTE: This department will be open to earnest consideration and wise conclusions on any of those subjects which relate to the finer forces of nature as expressed through the subtile forces of the mind, and to the deeper mysteries of the inner nature of man which appear to express through the various phenomena that attach to occult and supersensuous modes of activity. These are often classed as "Thought Transference" or "Telepathy," "Mind-Reading," "Clairvoyance," "Trance," "Mesmerism," "Hypnotism," "Psychic Aura," "Psychic Presence," "Spiritualism," "Double Consciousness," "Somnambulism," "Mysticism," "Mystic Symbolism," etc. Underneath the most of these subjects, which are as yet little understood, definite law is always to be found. A vast field of inquiry lies before us and the development of knowledge of the actual underlying laws is most important.

Carefully prepared material, based upon facts and presented by thoroughly honest contributors, will receive careful attention here, editorially, and will be used where practicable. The action of the mind in Dreams, especially in the symbolic dream, the conveyance of ideas through Thought-Transference; and particularly the establishing of action in life through these means—these are points that lie nearest at hand for immediate investigation. Carefully written letters may be used in a Correspondence Column.

The coöperation of interested individuals throughout the world is invited and very much desired. No monetary payment attaches to this department work. The truth, uninfluenced, must prevail.

WHAT IS CLAIRVOYANCE?

All lovers of the occult, or of that which to-day we call the occult, but which to-morrow may have passed into the region of the known and understood—are interested in the various phenomena classed under the general name of clairvoyance.

Mr. Fitzgerald Molloy of London, an historical writer of note, has recently contributed a series of articles to a London weekly, in which he attempts to prove that what we call clairvoyance is simply thought reading and that only what exists in one's subconscious mind can be given out by the clairvoyant who is assuming to prognosticate the future and review the past.

Mr. Molloy's points are well made and his conclusions carefully deduced from a great variety of facts. His habits of historical research have served him well in this, to him, new field of investigation. He has not been content to use the experiences of others, but has himself made many experiments in this field which furnish very interesting matter for investigation and inquiry.

A few years ago, a great murder mystery was unravelled through the agency of a London clairvoyant, whose professional card forever after bore this fact in testimony to his powers of reading hidden mysteries. But scores of other murders have been committed by unknown hands and the clues put into the same hands, have never been unravelled.

Often it has happened that a person about to take a journey, has been withheld by some clairvoyant prediction of disaster or personal presentiment of similar nature, when the journey, if undertaken, would have resulted in death. But thousands have taken journeys against which they have been warned, and received no injury.

Doubtless it would be an extravagance to say that one of every 500 clairvoyant utterances has proved true. Yet so earnestly do men desire to know the future, so eager are

they to pierce the veil which shuts away from us the unknown, that the professional clairvoyant has become an established fact.

The most curious phase of the matter is its mystery. The Society for Psychical Research, with all possible means for investigation at its command, has labored with the utmost carefulness and industry for more than a score of years, in the endeavor to discover the hidden meaning and the possible usefulness of this phase of the occult. The results of its investigation, as republished in the two portentous, finely printed and almost impossible volumes of its late president, Mr. Meyer, while full of interest and of wonder-awaking illustrations and careful conclusions, all this erudition has scarcely led to a single really vital conclusion. The old questions still remain unsolved. New and strange terms have been invented and many theories advanced; but the simple question which interests us is almost as far as ever from actual solution.

The perplexing fact of the matter lies in this: Most of us have experienced false clairvoyance, have received predictions which never came true and communications apparently from deceased friends, which could not possibly have had such origin. If this were all, it would not be difficult to assert that there is no truth or reason in so-called clairvoyance.

Or we have been told that which existed in our own minds, subconsciously or otherwise, and have not been started by the apparent power of the clairvoyant.

The disturbing offset of the total denial of truth in clairvoyance comes from the fact that most of us have at some time, been told of a future event which took place with remarkable accuracy to the prediction. Or we have received written communications from an unknown source which were precise and faithful in their import.

The problem will doubtless be handed on to the third or even a more remote generation beyond us.

So far, we cannot honestly assert any abiding usefulness of the clairvoyant. Rather the reverse; since an occasional

really helpful utterance has induced many to seek, in vain, for what only the one may have found. Evidence that power, of some tremendous but as yet unknown sort exists at the back of all the numerous interesting phenomena, has been proved beyond question. But the actual workings of this evidence, or the right ways to realize the helpfulness or prove the reliability and continuity of the power are as yet incomplete. Through the right use of this department we may be able to aid in this research.

There is here an ample field for investigation. Let earnest investigators get to work. J. H.

SIR OLIVER LODGE ON THOUGHT TRANSFERENCE.

Action of mind on matter, reaction of matter on mind—are these things, after all, commonplaces, too? If so, what is not possible?

Here is a room where a tragedy occurred, where the human spirit was strung to intensest anguish. Is there any trace of that agony present still, and able to be appreciated by an attuned or receptive mind? I assert nothing, except that it is not inconceivable. If it happen, it may take many forms; vague disquiet, perhaps, or imaginary sounds or vague visions, or perhaps a dream or picture of the event as it occurred. Understand, I do not regard the evidence for these things as so conclusive as for some of the other phenomena I have dealt with, but the belief in such facts may be forced upon us, and you perceive that the garment of superstition is already dropping from them. They will take their place, if true, in an orderly universe, along with other not wholly unallied and already well-known occurrences.

Relics again: is it credible that a relic, a lock of hair, an old garment, retains any indication of a departed, retains any portion of his personality? Does not an old letter? Does not a painting? An "old master" we call it. Aye, there may be much of the personality of the old master thus preserved. Is not the emotion felt on looking at it a kind of thought transference from the departed? A painting differs from a piece of music in that it is constantly incarnate, so to speak. It is there for all to see, for some to understand. The music requires incarnation; it can be performed, as we say, and then it can be appreciated; but in no case without the attuned and thoughtful mind; and so these things are, in

a sense, thought transference, but deferred thought transference. They may be likened to telepathy, not only reaching over tracts of space, but deferred through epochs of time.

Think over these great things and be not unduly sceptical about little things. An attitude of keen and critical inquiry must continually be maintained, and in that sense any amount of scepticism is not only legitimate but necessary. The kind of scepticism I deprecate is not that which sternly questions and rigorously probes, it is rather that which confidently asserts and dogmatically denies; but this kind is not true scepticism, in the proper sense of the word, for it deters inquiry and forbids inspection. It is too positive concerning the boundaries of knowledge and the line where superstition begins.

Phantasms and dreams, and ghosts, crystal-gazing, premonitions, and clairvoyance: the region of superstition; yes, but possibly also the region of fact. As taxes on credulity they are trifles compared to the things we are already familiar with; only too familiar with; stupidly and inanely inappreciative of. —*The Clarion.*

THOUGHT-TRANSFERENCE IN DREAMS.

It has occurred to me that perhaps one reason dreams bring so much evidence of thought-transference is because in sleep the objective plane of consciousness is quiet and the subjective has therefore a freer action. Be that as it may, the fact of dream telepathy remains; and here is an instance.

I had been visiting in Boston and one Monday night took the train for New York. I dreamed of my father, who had died two years before, and he was evidently troubled and wanted to speak to me, but found speech impossible. That was all the dream; but there was an intensity in its atmosphere that greatly impressed me. Upon reaching home I inquired if anything had happened and was laughed at for my "superstition." That night brought a letter from my brother telling of the probably fatal burning of one of his children. The accident had happened on Monday. Then I concluded that his thought had taken our father's form in its turning to me.

The dream was not a "superstition" and apparently it did mean something. E. L. K.

One night I had a vivid dream of Charles H—— whom I had not seen or thought of for some years. In the dream I saw him walking back and forth in a room with his hands behind him and his head bowed; his face was sad and tear-stained. His grief was too great for me to speak to him. I turned, and met his brother and exclaimed: "What is the matter with Charlie?" But before an answer came I awoke.

Before going to breakfast I stopped at my mother's room and asked, "Have you heard from the H——'s lately?" She replied, "No, what makes you ask?" I then told her of my dream.

When we went to the breakfast room I at once took up the paper, and among the death notices was that of Charles' wife.

Years before our families had been neighbors and very intimate friends, but as I said before, the associations had been broken by death and distance; but it seems that when the mind is greatly stirred, old thoughts and habits of thought come again to the surface.

E. L. K.

SPIRIT AND SOUL.

Beyond the veil of circling moon or sun,
  Those last illusions born of Time and Space,
  Like shadows thrown across the water's face,
In secret dwells the Everlasting One;
From Him we came; apart from Him were none;
  All things are folded in His thought's embrace,
  And long before He made the starry race,
His timeless meditations were begun.

But we, bewildered by the stars and blind,
  Vainly put forth a hesitating hand
In search of what we feel but cannot find,
  For deeply though imagination delves,
We know not what we seek, nor understand,
  It is the SELF beyond our shadow selves.

—*Aubrey Vernon* in "The Theosophist."

DEPARTMENT
OF
METAPHYSICS

For the Practical Application of Principles to Life, Health and Character

NOTE This department will be devoted to the Healing Philosophy and such phases of thought, experience, demonstrations and knowledge as may help in intelligent ways to spread the true healing knowledge and develop its legitimate powers.

Articles that are thoroughly sound and instruct without befogging or misleading the reader will be inserted as received and approved, but no money will be paid for the writing. The department work is a labor of love and appreciation with us all, and must stand as such.

HEALING.

Man's physical body has been the study of ages. The intricate mechanism of the human body so marvelous in construction has been under the closest investigation by some of the most able intellects. Years of study have been given; libraries of books have been written upon the human body in health and disease. The outcome of the greater portion of this labor has been the development of systems of healing and treatments of disease. And is it to be wondered at that such is the case when we see around such demand for cures and remedies for this and that? In spite of all the advance in medicine there is still the crying need for the alleviation of suffering humanity and the day when there shall be no more sickness seems as far off as ever. We are now nearing the end of an age of patent medicines and quick remedies and are beginning to adopt more natural methods in our fight with disease.

Things are pointing to reconstruction in methods of treatment and whilst great benefit has undoubtedly been derived

in past time from certain systems of dosing, bleeding, etc., they are much more likely to fail in our time, for unlike our grandparents who adopted such we are more highly strung than they; we are more sensitive and refined both in body and mind and our methods of treatment therefore have to correspond. Those barbarous remedies once employed have been relegated to the past and we have moved forward a pace.

Set generalizations and theories connected with all sciences have to give way in time as fresh light is brought to bear upon all matters of study, and this is none the less true in the study of medicine and healing. Old theories are discarded and new ones adopted and with new theories of life and things, new worlds loom up before us. Truly we are living in a different world from that with which our forefathers were acquainted. Our insight into nature is far greater than was theirs. We are not as limited as they were in their day. We have been twisting and turning matter about for hundreds of years. We have studied the chemical constituents of everything we can lay hands upon. By processes of analysis and synthesis we have been transforming the face of the earth, but still we remain dissatisfied with our achievements. The truth of the matter is—the more we learn the more ignorant we find ourselves to be.

What is it that incites us to endeavor, what prompts us in this unrest? To attempt to answer these questions brings us face to face with the greatest problem with which we can be confronted.

Have you ever focussed your mind upon your own physical body with an attempt to discover who or what it is that directs the same? Who or what is it that regulates all the mechanism incorporated therein; regulates the heart-beat; orders the correct breathing; repairs waste tissue; and carries out all the multitudinous functions of your physical make-up? It is easy in reply to state that it is the outcome of a natural process, the outcome of evolution, the body being elevated to its present perfection through countless centuries by response to environmental stimuli. Quotations from Darwin, Huxley, Spencer, and a host of other great thinkers

to whom you are in the habit of referring for authority may be cited. But still the question may remain unanswered. One thing you certainly must admit, that is—you yourself have not the ordering of your physical body. You may obtain partial control by virtue of your will-power but the many subtle workings of the internal organism are foreign to you.

Therefore the matter resolves itself into a problem of faith. You live by faith. Faith in some intelligence in which you place implicit trust for the right manipulation of your physical machine. For nothing but intelligence can operate such complicated machinery as the human body. The body by virtue of this intelligence is striving to keep itself in repair. The tendency is always toward equilibrium.

There is design displayed in all nature and wherever we see design there must have been a designer. When we commence life here in the flesh we start right away with a wonderful machine which we must learn to handle to some degree, but the very life of it is drawn from, and governed by something not ourselves.

Our physical bodies are of matter earthy; a chemical constitution related to other matter in the material world in closest kinship. So much carbon, water, lime, etc. Just as the rose consists of a quantity of carbon, water, ammonia, etc. But is this all? No! We cannot ourselves build a body or a rose though in possession of the requisite chemical elements. The body and the rose are each compositions of carbon, water, etc., plus *a something*. It is this *something* which we have not at our disposal. The intelligence in the thing created; that which resides within the human body or in the rose, is what we put our utmost faith in every time we lie down to sleep. This intelligence at the basis of our being is the great restorer, the healer, the builder and perpetuator. And it is working every moment in these subtle processes. There is constant tearing down and building up taking place within our bodily frames quite unconscious though we be of the same. The part that we as students should deplore is the fact that where something a little

unusual occurs which causes us discomfort we are apt to ignore this very intelligence that has kept the household in repair so long, forgetting or ignoring the fact that we are constantly being healed of minor ills toward the recovery of which we know we have hardly raised a finger. The bruise, the cut, the burn, etc., have all disappeared time after time when little or no attention has been given them, but immediately something more acute is felt we lack the faith in Nature's methods of healing. *Medicine itself never heals!* It may at times stimulate certain natural processes, but such action *per se* takes place by virtue of this resident intelligence.

To-day finds us getting wiser. Better methods are now being adopted. The trend of things tends toward the finer and more spiritual; materialism is going out of fashion. In the old materialistic system of treatment the symptoms have occupied over much attention. The study of the material has brought us back to a point where we can trace the changes no further. And now we find it necessary to consider psychic changes in order to get to the bottom of physical ills. These changes are in turn resolved finally into vibrations in the spiritual realm.

As in all Nature's methods, healing must take place according to principle. Psychic and spiritual processes take place in response to thought and faith, and changes are thus effected in the cells of the body. Akin in their acknowledgment of finer methods of cure, Christian Science, Mental Science, and Divine Science employ such methods. Unconsciously the way for the spiritual operations is opened up by the implicit faith and expectant attention. After one has given a fair test to such methods one sees how much the mental attitude influences the results. One then realizes the potency of correct thought in disease as in everything. Thoughts of anger, jealousy, fear, etc., have a contracting effect upon the self, whilst those of love, freedom and peace have an expanding and high toning influence. We are not the originators of spiritual healing, all we are capable of doing toward the emancipation from disease is to open our-

selves for the influx of such power. We must be still and receptive and cease to talk of disease and symptoms. In the adoption of higher methods one must not be impatient for much old ground had to be retraced.

As you progress you will experience the quick cessation of many little ills that once troubled you. But the principal thing you should notice is the wonderful way in which Nature restores without the use of drugs or medicine, and the noting of this truth forms the *first great lesson*. This lesson should serve to inspire a faith which little else has power to do. If such faith be once established who will dare to set the limit to the possibilities of the higher Healing Power.

CLARENCE J. GUNN.

THE GUIDING OF THE HEALTH DESIRES.

The health reform and humanitarian movements were never so strong or so aggressive as they now are; and, since the health desires of civilization can be moulded with other influences besides those that have been placed in the seat of privilege, it is time that something should be done in this direction. It is rank foolishness for any to assert that they can do nothing to better existing conditions, or that they are powerless to influence the health desires of the civilized community in a humanitarian way. As all possess powers for the production of good, even so must all possess the power to utilize the good-producing possession.

Hitherto man has been led to believe that disease is a natural product, and that science is engaged in the work of counteracting the disease productions of Nature. The majority of people believe that disease cannot be eliminated from the domains of civilization, and because of this pessimistic belief, engage in the battle of Science *versus* Nature, in the field of disease treatment. Simplicitarians are too optimistic to believe in such a pessimistic conclusion, and work upon directly opposite lines of thought to the pessimistic fraternity.

The pessimist believes that science is producing order from chaos, and has no faith whatever in a divinely perfect creation. To him, all natural foods require improvement by scientific culture, and as it is with food, so it is with every other living necessity. The pessimist, having lost faith

in natural law, places his whole faith in the power of man control, and seeks in man ideals, all that is best and most useful for the elevation of the inhabitant of the civilized state. To all such, science is marching on towards perfection, and while the incompleteness of science is admitted, the perfectability of things naturally is denied. Nature produces things helpless, and the nature product then evolves *via* science towards a perfection that is not found within the domain of natural life. The nature liver is, according to such reasoners, more akin to the contented cow, than to the educated man, and contentment with things natural, but portrays the existence of an exceedingly low type. The ambitious, and ever struggling unit, is, to the pessimistic, the pioneer of the future state of cut and dried application of science in the daily life, and all of the dreams of heaven, and existence to be upon higher planes of life, are but so many evidences of the general discontent of mankind with natural conditions. Thus, the further man passes from the nature plane, the nearer he approaches perfection; and, we must admit that the human race, so far as its civilized sections are concerned at least, are rapidly passing towards a distinctly artificial plane of life, and the more artificialism that is incorporated with the life of the civilized state, the more will it be in unison with the cultivated scientific opinion of those who are in agreement with the pessimistic conclusions of the anti-nature life fraternity.

The opponents of the natural life have led us toward huge smoke beclouded centres, within which the gloom of the streets and alleys is transplanted into the soul, and where verdant fields are turned into foundations of long, straggling, inartistic, built-for-profit houses, where considerations of human comfort are supplanted by commercial requirements. These long, straggling, smoke-veneered aggregations of our huge industrial centres, are the direct outcome of the struggle between man and nature, and many who are earnestly seeking after the *best* life conditions possible, believe that they will yet pass towards the goal of their health dreams, by improving upon such mind-depressing erections in a scientific way. Thus the cities of civilization grow, and as they extend their boundaries, the health desires of civilization are compelled to extend the field of health consideration, until, the anxiety of the health seeker becomes a weakening force in itself, and each new failure of science to produce what it eupheminously calls order from chaos, but adds to the bur-

dens of the civilized, and destroys what little natural content has been permitted to remain within the area of scientific control.

Man has sought wisdom from complex philosophies, and turned his back upon the simplicity of rural life. The growth of the city has ever corresponded with the growth of man's suffering; and, the duty of the simplicitarian, it is plainly evident, is to lead man towards that phase of existence where it is still possible to live amid healthfulness under the domain of Dame Nature's law. How can this be done? By repeating the work of the past, by asking the people to read the words of Isaiah, and to pass away from the dreams of wealth obtainment, so that good health obtainment may be made possible to all. The day is fast approaching when huge cities will be impossible, and in that day, the health desires of the people will have led the human race far from the life conditions of the now.

Simplicitarians can, by studying the commands of God that have been given to the world through the teachings of His servants, Zarathushtra, Confucius, Krishna, Buddha, Jesus of Nazareth, Mahomet, and the great army of apostles that have gathered around each, and within each command, the one great truth of life will be discovered. When man is influenced by the one great truth, all will be clear, and there will then be no divisions between the various sections of the civilized state. To be in touch with the one great truth of life, is to be in a position where all that is can be viewed in a wise manner, and then, distorted vision will no longer invade the citadel of thought with distorted ideals. To see rightly is to think rightly; and, in order that men may see, it is necessary that their eyes be turned away from the smoke-obliterating clouds of the city, and directed towards the brighter atmospheres of the nature plane, where each health desire of civilization will be satisfied, an Eldorado will be found away from the every desire of the purely assumptive, the torturings of the fiend which covers his brutal experiments with the halo of "public need," and the laboratory of the serum faddist who seeks to cleanse by the use of filth. Let us join with every other section of thought that is anxious to bring man back to a more natural state of existence, and by preventing the laying waste of useful land, the pollution of our rivers and sea coast with sewage, the disease-producing practice of vaccination, the utilization of the land for proper methods of food production, and the effects of the

false system of education that prevails, then will we have done much toward guiding the health desires of civilization towards the plane of natural satisfaction.

—*The Nature Cure.*

WHY WE GROW OLD.

If at thirty you expect to be an old man or woman at fifty-five, you will be one; because the mind makes the material correspondence of whatever it sets itself permanently upon. Any person continually in fear of something will bear the marks of such fear graven in his or her face. If you so look forward to such decay of the body as a thing that must come, it will come. People who keep young in their minds show it in the condition of their bodies. Three-fourths of our people look the old man or old woman at sixty because they have always received it as an inevitable necessity, from which there was no possible escape—that they must be on the down-hill side of life at that age. It is to them a "law of nature." It is for them only the law of ignorance. There are still a great many "laws of nature" of which we know little or nothing. To say "impossible" to the idea that people can not live longer than the present average of life and at the same time be strong and healthy at a "great age," is to put ourselves in the long catalogue of past dunces who said it was impossible for steam to propel cars and ships, or for electricity to carry news. Every generation finds out some new power in Nature, and not all of nature's unrecognized powers are confined to the propelling of machinery.

It is a great aid to the preservation of youth and vigor to be able to sit still and keep still in mind as well as in body when there is really nothing to do; because in such condition mind and body are recuperating and filling up with new force. The body is not fed with material food alone. There are other elements, now little recognized, which act upon it and give it strength; and the grand source and means of receiving these lie partly in that mental and physical quietude of mind which acts only when it has full power to

act. If, then, wisdom guides action either by brain or hand, a great deal more is accomplished, and a balance of life's forces is kept in reserve.

In this age of rush, hurry and tumbling over each other, thousands imagine it is necessary to be doing something all one's waking, or we will say, all one's business hours, to attain success. Leisure is accounted by them almost a sin. This is a great mistake. Thousands on thousands are so "doing" all the time. What does their "doing" amount to? A pittance, a bare subsistence; and why? Because there is no discretion as to what the person's force is put upon. One woman wears her body out at forty in polishing stoves, scrubbing tin-ware, and in hundreds of other little jobs. Her mind is all absorbed in these details. Another one sits quietly and an idea comes to her whereby all this work may be accomplished without any physical effort on her part, and by those who can do nothing else. She is the more likely to preserve her health and vigor. Health and vigor are the belongings of a relatively perfect maturity, that is even more attractive than what is generally called youth.

It is this habit of mind which keeps people perpetually swinging their legs and feet or beating tattoos with their finger-nails. All this is useless outlay of force as much as sawing wood. To sit still and centre yourself on what is going on, or, if you can when there is nothing to do, think as nearly nothing as possible, and if you can, doze or go into a waking dream, is to store up strength for future effort, be that effort mental or physical.

—*Prentice Mulford.*

George—Who was the first that came from the ark?

John—Noah.

George—You are wrong. Don't the good book tell us that "Noah came fourth"? So there must have been three ahead of him.

THE CRITIC.

The critic stood with scornful eye,
Before a picture on the wall—
"You call this art? Why, see that fly!
It is not natural at all!

"It has too many legs—its head
Is far too large—who ever saw
A fly like that, its color red!
And wings that look as if they—pshaw!"

And with a gesture of disgust
He waved his hand—when, too, the fly
Flew from the picture!—"Ah, some dust,"
The critic said, "was in my eye."

—*Selected.*

GOLD.

There is gold in human nature,
And it's really worth the mining,
Though alloy seems its main Feature,
Yet the gold is there and shining.

What if there be tons of dross,
And the golden grain but one,
Some one's life might suffer loss,
If the mining were not done.

AMORETTA FITCH.

IRRELIGIOUSLY.

Doctor—Did your husband follow my directions? Did he take the medicine I left for him religiously?

Patient's Wife—I'm afraid not, doctor. He swore every time I gave him a dose.

—*Boston Transcript.*

DISAPPOINTED EFFORT.

A little miss had been learning the ten commandments. "But," said she, "it don't do me a bit of good. It says: 'Honor thy father and mother, that thy days may be long.' I do honor my father and mother, but I am put to bed at seven o'clock at night all the same."

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

The following letter was written by Dr. Alexander Wilder to the *N. Y. Times.* It so beautifully expresses the Doctor's firm faith in a continued existence, that we feel justified in reproducing it:

THE IMMORTALITY OF MAN.

To the Editor of The New York Times:

The letters which have appeared from "An Old Man in Doubt" and other in relation to immortality are deeply interesting. A subject so personal to us all can but demand earnest attention from those who think. Its solution, however, is beyond our ken. A vessel cannot contain another vessel of equal or larger dimensions than itself, and the problem of our life involves a similar condition. It is purely the problem of our own selfhood, and so is beyond the measuring line of our thought. It may be granted that there are messages from the eternal world to this region of time, and that many who have died have remained still alive and make actual communications with others who are still in the earth-life. Yet this only shows that such dying is not the end of our being. There may be another death, a dissolving which is a complete ending.

Hesiod explained that certain superior men became good demons or celestial guardians over others. The Stoics and other philosophers held that human beings are of the same substance as demons, or spiritual essences; and, also, that demons themselves existed for only limited periods of life. All that can be deduced legitimately from this reasoning

carries us no further than this: That the human soul, or selfhood, does not cease to exist at the period of bodily dissolution. It does not show that it will not come to an end at some ulterior period.

Nevertheless, I believe that there is no such extinguishment. The human being is part of the universe, and the universe is in motion and order from the energy and direction of mind. What of mind is individual in us is an outcome of that mind, and so must participate in its permanence. The body ages, but the soul does not. It is in constant communication with its source, and continues in being from that communication.

Swedenborg taught that the purpose in creation was to have a heaven of human beings. The extent of that heaven was in proportion to the many that were celestial. If love be the essential element of divinity, then divinity cannot abide alone as this would be absolute selfishness; it must have an object to love, and that object must be a reflected likeness of itself. Such is man on the better side of his nature. Love only can create. Evil always comes to an end in destroying. Creation can take place only through wisdom, and hence love and wisdom are at one in its evolution. That which they create they continue to create by sustaining it. As absolute love and wisdom are unchangeable, they sustain this their emanation and outcome in the same permanency. I must believe, therefore, that man is as immortal as Divinity Itself.

We may rest content to leave the matter in the hands of the Maker. He is no peevish infant to destroy his own work. Nor does He keep a State prison for subjects of jealous wrath. "It is impossible," says Goethe, "for a thinking being to think himself non-existent, ceasing to think and live; so far does every one carry in himself the proof of immortality and quite spontaneously. But so soon as the man will be objective and go out of himself, so soon as he dogmatically will grasp a personal duration to bolster up in cockney fashion that inward assurance, he is lost in contradiction."

No assurance which one may make to another can go further than this. Angels know no more. We may be

assured that we are in safer hands than our own, and with this assurance do each his proper work and await the event with confidence that, whatever it may be, it will be the best for us.

ALEXANDER WILDER.

Newark, Feb. 26, 1901.

—*New York Times.*

FURTHER FROM THE ARCHAIC WORLD.

Antiquarian research continues to pile up its evidences of an immense remotely historic past. Professor Richard Norton of Boston and Professor Hogarth of the British Museum have been on an excursion together into Asia minor. They spent a month in districts little known, making discoveries which will enable the correcting of maps, and also effecting some important excavations. They were able to carry back with them, among other treasures, some inscriptions and carvings in basalt, which demonstrate the existence of populous towns in that region two thousand years before the present era.

Mr. Theodore Davis, whose findings in Egypt have already been recorded in THE METAPHYSICAL MAGAZINE, has added to them another which places his fame as a discoverer higher than before. *The New York Times* gives particulars. Early in March, as he was making ready to give up work for the summer, his diggers, having cut their way three hundred feet through a solid rock mountain, came upon the tomb of the last king of the 18th Dynasty. It will be remembered that this dynasty was founded by Aahmes or Amosis I. at the expulsion of the Hyk-sos usurpers; that it was brought to its highest power by Thothmes III.; that it made innovations in the national worship under Amenhetep. After the death of the "Heretic King" Khuen-Aten, the affairs of Egypt became unsettled. Finally Horus, or Hor-em-heb, the commander of the army, seized the throne. He was able to restore order and place the monarchy on a firm basis. He struck the tomb in a corridor, eight feet wide, seven feet high and forty-eight feet long. "The first thing that struck my

eyes on entering the tomb," says Mr. Davis, "was a magnificent sarcophagus—in fact, one of the most magnificent that I have ever seen—carved in red granite and splendidly decorated with figures, celebrating the Festival of Osiris.

"Beside the sarcophagus were the bones of Hor-em-heb, and not far away the bones of three persons, whom experts declared to be women. All the bodies had first been mummified, but there were many evidences that they had been hastily unbandaged by robbers, who, as near as I can calculate, entered the tomb some fifty years after Hor-em-heb's funeral, and took every jewel, all the gold and other treasures that were usually buried with Egyptian kings. The robbers were in such a hurry that they did not take time to put Hor-em-heb's body back in the sarcophagus, which is seven feet long, five high and three wide.

"Not far away we found several exquisitely beautiful canopic jar-heads, which, as you know, are portraits of human heads. These particular heads must represent certain Egyptian officials of some 3,600 or 4,000 years ago, as their symbol of office, the long gown, is reproduced on each. The heads are all painted in colors, evidently as close a copy as possible of the hair, eyes, and complexions, of the persons represented. I regard these heads as particularly valuable in throwing light on the appearance of the Egyptians during the Eighteenth Dynasty.

"About the walls of the tomb were beautiful paintings in colors representing various gods. There are about 100 feet of paintings altogether, which, together with other evidences of luxury, show that Hor-em-heb had one of the best tombs of all the ancients.

"During his reign Egypt conquered practically the whole of the known world; and with the wealth thus obtained he inaugurated what was probably the greatest building era of Egypt's history. Most of the temples of Thebes were begun during Hor-em-heb's reign."

The Nineteenth Dynasty immediately succeeded this reign. It is made famous chiefly by the achievements of the monarchs, Setee, Rameses the Great and Mer-en-ptah. These

were carefully preserved and are made to redound to the greatness of those monarchs. But it is evident that the greatness of Egypt was now declining. Despite the magniloquent poems of Pentaur, the war of Rameses with the Hittites of Asia was by no means successful; and his successor Mer-en-ptah with difficulty repelled an invasion of an army from the countries beyond the Mediterranean. Probably the work of Mr. Davis will aid to unravel some of these problems.

THE RECENT RELIGIOUS CONFLICT IN FRANCE.

The Chamber of Deputies of France, by a decisive vote, suppressed the religious orders, that were devoted to teaching in the schools. It was asserted that they were unfriendly to the Republic and instilled sentiments into the minds of the children adverse to free institutions. This was but a step preliminary to other measures, eventuating in complete divorce of Church and State. M. Combes, the Premier, made an issue distinctly which far transcends all that is likely to be accomplished in Russia, in pursuance of the Tsar's manifesto. A few years ago, seven bulls were received by the authorities in Paris, contemplating the canonic institution of seven prelates. They were so worded that by the adroit use of the Latin pronoun "nobis" it was implied that the Pope had the sole right to appoint. This is a power which the French Government claims for itself, as being recognized by the Concordat or treaty with the Vatican. The aggressive pronoun has been used, however, for thirty years, from 1870 to 1900 without remark. M. Combes having observed it, admonished the Vatican to amend its Latin. This the Pope would not do. The Premier accordingly laid the matter before the Senate of France, in a forcible speech. This speech the Senate ordered to be placarded through France. The conflict was now on, and the Government so far had won. The Vatican invited contention by its rejection of worthy and eminent priests of liberal sentiments, and ultramontanists only were approved.

LUNATICS AND THEIR VALUABLE "DELUSIONS."

Professor Hildegarde, a German specialist, says that lunatics should be put to work. His idea is not especially to benefit the lunatic but to help civilization by the marvelous work which he thinks insane people can accomplish. Every madhouse, he thinks, is a prison for a number of beings so closely allied to genius that they are capable of feats beyond the minds of common sane men and women.

A genius is an abnormal unbalanced mind, according to Dr. Hildegarde, having wonderful powers in one or several lines. The genius is saved from the insanity class by possessing the faculty of self-criticism. He knows when his brilliant imagination is leading him along a path to discovery and when it is lunacy. Though he may revel in one form of imagination as much as the others, he knows enough to keep silence on certain matters.

The crazy man has no self-criticism, or at least it is deficient. His bursts of real genius are ignored as part and parcel of his other ravings. Forty years ago a maniac in an English asylum amused his keepers by saying he had thought out a scheme for building an airship. He said: "The atmosphere presses in every direction with a force of fifteen pounds to the square inch. I will build an airship with a big air pump which will remove the air from above it. Then the pressure of the air will immediately lift it up."

This flying machine idea was quoted as one of the funniest and craziest ideas ever evolved by a lunatic. Yet after the poor lunatic was dead, the mechanical genius, inventor of the deadly Maxim rapid-fire gun, built a flying machine on precisely the same theory.

Another instance of the cleverness of the insane, which took a practical turn, is a certain very valuable improvement connected with machinery used now all the world over. It was invented by the inmate of an American asylum, who has since been completely cured. At the time he was considered hopeless, but being a man of money was indulged in any harmless fancy.

A MADMAN MAKES A £50,000 INVENTION.

For several months he grew worse and worse; nothing the doctors could devise would take his mind from the delusion that he was the reincarnation of the founder of a great religion. One day he escaped from the asylum and demanded a test of his sanity. The court allowed it, and tests such as might well confuse a well-balanced mind were passed with apparent dignified ease. At the end the court complimented him on his patience and the remarkable faculties he had exhibited and said it was, indeed fortunate that such an obviously sane man should regain his liberty. Nothing remained but for him to sign certain papers. But the strain had been too much; when the document was handed to him he solemnly signed it "Jesus Christ."

Back he went to the asylum, cursing his momentary weakness and seemed to grow worse until one day he asked for a few tools and some wood and metal. With these he worked night and day. It was useless for the keepers to try to take his mind from the contrivance which he was working to make. At last he finished it, and, when it was done, he obtained a patent, which he sold for nearly fifty thousand pounds.

With the completion of his model came the end of his delusion. The asylum authorities gradually became convinced that the man was sane, and, at length, he was discharged, cured. Strangely enough, he showed little mechanical aptitude before his affliction, and since his cure he has become as unmechanical as ever.

Professor Hildegrade is convinced that in most, if not all, lunatics there are golden possibilities like the above. He would have the keepers of asylums highly skilful men, trained to encourage and develop the flashes of genius that the vivid imagination of the crazy men often emit. These attendants should replace the present keepers, who are an entirely different class of men.

No sane man can appreciate the tremendous power of the imagination of the insane. So brilliant it is that the things they imagine become realities to them, and they see, hear and

feel them. The world of their wonderful imagination is so much more interesting than the humdrum facts of real life that they impatiently return to their fictitious world when friends or doctors try to bring them to earth.

—*Popular Science Siftings.*

THE LORD'S PRAYER.

(A Literal Translation.)

Our Father who art in the Outer-World, thy Name be intoned, thy Realm return, thy Will arise. As in the Firmament, so on the Earth. That Bread of the coming day give us to-day; and free us from our obligations as we also have freed those under obligations to us; and bring us not to the test, but deliver us from uselessness. For thine is the Realm, the Force, and the Radiance, throughout the Life-Cycles. Amen.

—*Notes and Queries.*

PREMATURE BURIAL.

Dr. Roger S. Chew of Calcutta, referring to the effects of the administration of chloroform in a letter to the author of *Premature Burial,* expresses the opinion that at least 90 per cent. of deaths from chloroform are preventable if proper measures are adopted to resuscitate the body, and cites Surgeon Lieut. Colonel Edward Lawrie as endorsing his opinion. There are narcotics which presumably fall under the same head, but when once the hypnotic auto-suggestion that the patient is dead has taken root in the medical mind nothing can galvanize its latent practical common sense into activity. It is affirmed that many cases of so-called sudden death could be similarly treated, and that the arrest of the vital functions, if proper measures were promptly taken, would prove, in a surprisingly large percentage of instances, to be only temporary. It must be borne in mind that in a number of such cases the human machine is not seriously impaired, and there is ground for supposing that it requires nothing more than the initial impulse to set its works once more in motion. The assumption that this initial impulse has passed beyond human power to arouse, is an assumption merely, accepted in theory but without evidential support.

—*The Occult Review.*

FORESTRY IN JAPAN.

Just at the time when this country is beginning to struggle with the problem of husbanding its forest resources, of protecting its mountain slopes, and of improving the waterways, it is interesting to know that the Japanese have successfully attacked the same problem, before the land suffered severely from the evil effects following deforestation. The far-sighted people of Nippon have foreseen the results of the destruction of their extensive mountain forests, and have safe-guarded themselves by placing all of these under government control.

The practice of forestry has been carried on in Japan for a longer time than in any other country. For 1,200 years the people of Japan have been planting and growing forests, with a success that has been a little short of marvelous. Under careful management, the Japanese forests yield very high financial returns. This high yield is only made possible by the close utilization of every bit of the tree so that scarcely a twig is wasted, and by the improvement of the growth of their forests by carefully conducted thinning and tending. The woods are first thinned at the age of thirteen years, and then every five years after that up to the time of the final harvest, at 120 years.

It was with the opening up of the hitherto inaccessible mountain forests that the Japanese government became most intensely interested in forestry. The mountains were still government land, so all that was necessary to protect them was to place proper restrictions on the sale and cutting of timber. This was effected by declaring the forests on the steep slopes as reserved forests, in which the only cutting should be done under government direction. The forests on agricultural lands, not needed for protection, are classed as available forests, and here the cutting is not so carefully restricted.

Thus Japan has effectually prevented the stripping of her mountain slopes before any great damage has been done. In some districts, where the mountains are near the towns, the steep slopes have already been cleared, and this has resulted in floods and the washing down of the soil from the slopes on to the farm lands. But these cases have been exceptional, and have merely served as a warning, which Japan has heeded before it was too late to prevent widespread destruction.

There is not a country of antiquity, not even excluding the Egypt of the Pharaohs, where the development of the subjective ideal into its demonstration by an objective symbol has been expressed more graphically, more skilfully and artistically, than in India. The whole pantheism of the Vedânta is contained in the symbol of the bisexual deity Ardhanâri. It is surrounded by the double triangle, known in India under the name of the sign of Vishnu. By his side lie a lion, a bull and an eagle. In his hands there rests a full moon, which is reflected in the waters at his feet. The Vedânta has taught for thousands of years what some of the German philosophers began to preach at the end of last century and the beginning of this one, namely, that everything objective in the world, as well as the world itself, is no more than an illusion, a mâyâ, a phantom created by our imagination, and as unreal as the reflexion of the moon upon the surface of the waters. The phenomenal world, as well as the subjectivity of our conception concerning our Egos, are nothing but, as it were, a mirage. The true sage will never submit to the temptations of illusion. He is well aware that man will attain to self-knowledge, and become a real Ego, only after the entire union of the personal fragment with the All, thus becoming an immutable, infinite, universal Brahma. Accordingly, he considers the whole cycle of birth, life, old age and death as the sole product of imagination.

Generally speaking, Indian philosophy, split up as it is into numerous metaphysical teachings, possesses, when united to Indian ontological doctrines, such a well developed logic, such a wonderfully refined psychology, that it might well take the first rank when contrasted with the schools, ancient and modern, idealist or positivist, and eclipse them all in turn.

—*Mme. Blavatsky,* "In the Caves and Jungles of Hindustan."

The life of the Divine Man stands in no connection with the general history of the world in his time. It was a private life; his teaching was a teaching for individuals.

—*Goethe.*

Oh, square thyself for use; a stone that may fit in the wall, is not left in the way.

—*Persian Proverb.*

JUSTICE FOR ALL.

The magistrate in Hungary gorgeous, in a magnificent Magyar costume, tries his criminal cases thus. A gigantic gendarme in an immense cocked hat ushers in a prisoner, a plaintiff, and a witness. The accused was charged of stealing the plaintiff's goose.

"Well, sir," said the magistrate to the complainant, "what have you to say?"

"Please, your high mightiness, the prisoner stole my goose."

The magistrate turned to the witness.

"What have you to say?"

"Please your high mightiness, I saw the prisoner steal the goose."

The magistrate then delivered the sentence.

"I give you a fortnight in prison," he said to the accused "for stealing the goose." To the plaintiff he said, "I give you a fortnight in prison for not looking after your goose," and turning to the witness, "You shall have a fortnight in prison for not minding your own business and poking your nose into other's matters."

Little Bobby believes in mixing common sense with missionary work. At the missionary meeting, the speaker told of a ship which had just left China with only seven missionaries on board and 7,000 gallons of rum in the hold, both being sent by a Christian nation to the heathen. He called on the congregation to give liberally to help this state of affairs. After the meeting, Bobby's mother was surprised to find he still held his quarter.

"Why, Bobby," she said, "why didn't you give that money to the heathen as we told you?"

"Well, didn't you think, maw, we'd better wait until they use that rum up before we send them any more?"

A certain bishop was addressing a Sunday school in the western districts. "And now, children," he said, "let me tell you a very sad fact. In Africa there are 10,000,000 square miles without a single Sunday school for the little children to go to on Sunday. Now what should we save our pennies for? Remember, in all this country in Africa there are no Sunday schools. What shall we do, children? Speak up!" And with one voice the class made answer, "Go to Africa."

To have thought too little, we shall find in the review of life, among our capital faults.

—*J. Foster.*

He that respects himself is safe from others;
He weaves a coat of mail that none can pierce.

—*Longfellow.*

Diogenes being asked "The biting of which beast is the most dangerous?" answered, "If you mean wild beasts, 'tis the slanderers; if tame ones, the flatterers."

If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.

—*Proverb.*

What stronger breastplate than a heart untainted.

—*Shakespeare.*

THE BEST MAGAZINE.

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical. Nothing else fills this want.

The active support and assistance of *every friend* is urgently needed to bring it to the notice of those who would appreciate it. Its publishers will be grateful for any such assistance in increasing its circulation for the general good.

ON THE NEWS STANDS.

THE METAPHYSICAL MAGAZINE is for sale by newsdealers everywhere. If not found on any news stands or in any depot or ferryhouse, please notify the publishers, giving the name and address of the newsdealer, and steps will be taken at once to have him supplied. The Interborough News Delivery Co. is General Agent, and the Magazine is returnable.

BOOK REVIEWS

FAITHS OF MAN. A Cyclopædia of Religions. By Major-general J. G. R. Forlong, M. R. A. S., F. R. G. S., etc. Cloth, 3 vols., roy. 8vo., about 600 pp. each. £3, 3s. net. Bernard Quaritch, London, England.

This very interesting and useful work is published by the author's executors. It is a summing up of not only Dr. Forlong's own very extensive knowledge, but also of the results of the work of other distinguished scientific writers on the subject during the last thirty years. An experienced Orientalist has edited it and brought it up to date in regard to the latest archæological discoveries. Maps and liberal illustrations assist the written matter.

The honesty and open-mindedness necessary to make any work valuable is evident in the pages of these volumes, and at once commend them to the earnest student. However much he may differ from some of the conclusions offered, the reader cannot doubt the reliableness of the facts presented.

Added to the ample consideration of religions and their founders, are chapters upon Symbolism, Images, Festivals, Legends, Astronomy, Buildings and various other kindred subjects.

Dr. Forlong served his country in high official offices in India, Burmah and other countries, during a period of thirty-three years, and he traveled extensively in Europe also. Wherever he was, the subject of "The Faiths of Man" was eagerly and carefully studied. To the present work therefore was brought his personal experience and observation which give vitality to his erudition.

We consider this publication a valuable contribution to the subject it presents, and commend it to the public generally as well as to the student.

ANTIQUITIES OF THE ORIENT. By M. Wolcott Redding. Cloth, 454 pp., $1.50 net. Redding and Company, New York.

In this book are given concisely stated facts of history and descriptions of the present condition of ruins found in Jerusalem, Baalbek, Tadmor, Hamath, Babylon, Nineveh and Shushan.

There are many illustrations which increase the interest. A good and convenient book for reference regarding the leading facts of the subjects treated.

REVELATIONS OF THE LIFE BEAUTIFUL. By M. Evalyn Davis. Cloth, 222 pp., $1.00. Baumgardt Publishing Co., Los Angeles, California.

This book is very attractive in those things that belong to the art of the publisher, and it attracts at first sight. It is a compilation of the beautiful realizations of the author's spiritual insight, which accords with the "New Thought" movement. The book may be opened anywhere and something of high thought and beautiful feeling will meet the eye. The following extract may indicate the purity of the sentiments voiced.

"Let me know the great "I AM" so perfectly from within, that what I realize of Wisdom, Light and Truth within my own consciousness, I can as clearly and as cleanly realize for others who stand beside me in the pathway of life."

As a familiar friend this book would often cheer and encourage, and that we imagine is what the author would have it do.

TWENTY-SIXTH ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY. 1904-1905. Smithsonian Institution. Washington, D. C.

We acknowledge with much appreciation the receipt of this very interesting and instructive report, and its accompanying voluminous and well illustrated Papers: "The Pima Indians," by Frank Russell, and "The Tlingit Indians," by John R. Swanton.

In these Papers are given in generous detail accounts of the Indian religions, their myths, national and social customs, speeches of their chiefs, songs of their poets, etc., besides pages of words in Indian with their translations into English.

PUBLICATIONS RECEIVED

THE LAW OF THE RHYTHMIC BREATH. By Ella Adelia Fletcher. Cloth, 372 pp., $1.00 net. R. F. Fenno and Company, New York.

ON THE OPEN ROAD. By Ralph Waldo Trine. Boards, 62 pp., 50c net. Thomas Y. Crowell and Co., New York.

THE LAW OF SUCCESS FOR AGENTS AND SALESMEN. By John J. Cushing. Cloth, 82 pp., $1.00. Jenckes & Co., New York.

PLANETARY DAILY GUIDE. By Llewellyn George. Paper, 128 pp., 50c. The P. S. A.—I. Hulery Fletcher, director. Portland, Oregon.